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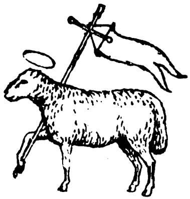
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THE TEMPLE BIBLE

The frontispiece is a reproduction from Mr HOLLYER'S *photograph of 'David the Psalmist,' by* D. G. ROSSETTI, *in Llandaff Cathedral.*

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Bible. O.T. Psalms, English. 1900

THE·BOOK OF PSALMS

EDITED BY
[illegible]

LONDON·J·M·DENT & CO·MCM
PHILADELPHIA·J·B·LIPPINCOTT

Mr Hollyer's

D. G. Rossetti,

Bible. O.T. Psalms. English 1904

THE·BOOK OF PSALMS

EDITED·BY
A·W·STREANE
D·D

LONDON: J·M·DENT·&·CO: MCMIV
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'The righteous everywhere compass about David the sweet psalmist of Israel.' Dr. Whyte.

. . . .

'The idea of self-denial for the sake of posterity never efficiently takes place among publicly recognised motives of exertion. God has lent us the earth for our life: it is a great entail.'
Ruskin, with reference to Ps. viii.

. . . .

'That wonderful collection, ranging over so many years, reflecting so many experiences, contributed to by so many voices, and answering so profoundly to the religious consciousness of Israel—the Book of Psalms.'
Matthew Arnold—'God and the Bible.'

. . . .

'The Psalms are the beacon-lights of Messianic hope.'
Herder.

. . . .

'The Psalms attract the young, invigorate the active, enliven the contemplative, and encircle with a peaceful glory the venerable brow of age.' Jebb.

. . . .

'The Psalms, among other things, reveal the struggles of the Hebrew people to attain to clearer and better ideas of the Divine Essence, of our own nature, and of our relations to God.'
Lessing.

Introduction

Title of the Book. The title 'Psalms' (a Greek rendering of the Hebrew *Mismorim*, meaning songs or poems set to music) is taken from the Septuagint Version of the O.T., passing thence to the Latin, and so to the English Versions. The original Hebrew title, *Tehillim*, praises, indicates the prevailing, though by no means universal, character of the Book. There is one Psalm indeed (lxxxviii.) which from commencement to close exhibits a tone of unbroken melancholy.

The Jews divided the Canon of their Scriptures into three groups, viz., the Law, the Prophets (these including certain historical books), and 'the other Books' (*see* Prologue to the Apocryphal Book of Ecclesiasticus). This last division, as usually commencing with the Psalms, receives from them its title in Luke xxiv. 44.

Features of the Book. Owing to certain characteristics of Hebrew poetry, its form and spirit suffer comparatively little by translation. Those characteristics are its system of rhythm and of 'parallelism.'

Neither rhyme nor metre are features of Hebrew poetry, but a rhythmical cadence as well as balance of clauses is observed. The thoughts are arranged in lines, the end of each line coinciding, as a rule, with a pause in the sense, while commonly also the conclusion of each group of (two, three or four) lines marks a more distinct break.

The nature of 'parallelism' is at once obvious to the English

reader of the Psalms. The sequence of clauses, arranged for the most part in pairs, forms a series of similar, or, it may often be, contrasted thoughts, the later clause thus emphasising the preceding either through likeness or opposition. An example of a 'synonymous' (similar) pair is xix. 1; of an 'antithetic' (opposed) pair, i. 6; of a 'tristich' (synonymous arrangement of three lines), i. 1; of a 'tetrastich' (four lines), cxxvii. 1, where, if we call the four lines *a*, *b*, *c*, *d*, *a* answers to *c*, and *b* to *d*. Other varieties of this kind are where *a* answers to *b*, and *c* to *d* (*e.g.*, xxxvii. 35, 36), and where *a* answers to *d*, and *b* to *c* (*e.g.*, xxxvii. 16, 17).

The Psalms are written in choice language and elevated style, often differing but little from the loftier prose of the Prophetic Books. The grammatical structure of the Hebrew lends itself to a terseness of expression which adds much to the general effect.

Another feature of Hebrew poetry illustrated by certain Psalms is an acrostic arrangement of verses, which is, however, sometimes of a broken and irregular sort (*e.g.*, Ps. ix.).

The poetry of the Psalms is eminently of a lyric nature. Epic poetry may be said to be unknown in Hebrew, and the element of drama appears at best in an undeveloped form (Job and Song of Songs). The prevalent tone of mind was subjective. It was the thoughts and feelings of the poet himself, and not those of others as he might picture them, that he desired to set forth. Thus, joy or sorrow, anxiety or hope, spiritual distress or triumph, were the motives that prompted and guided his pen, and answering to the varying character of his emotions are the sudden and frequent alterations of tone often found within the compass of the same short Psalm.

Doubtless many lyric pieces dealing with aspects of secular

life have perished, and are only represented by a few specimens which owe their survival to their being imbedded in historical narrative, *e.g.*, 'The Song of the Well' (Numb. xxi. 17, 18), and David's Lament over Saul and Jonathan (2 Sam. i. 19-27). Yet in the main we may well suppose that the religious element predominated, and this no doubt found its highest expression in the Psalms. In them we see the eyes of the writers turned to God. They tell Him their woes, make confession of sin, ask for pardon and help, rejoice in the renewal of the Divine favour, declare the happiness to be found in God's service, and the penalties that overtake the wicked; and in all this, be their accents those of complaint or reverence, or fear, or faith, or praise, God is ever present to their souls.

Arrangement and Gradual Formation of the Psalter. In accordance with a grouping which is at any rate as old as the Septuagint Version, the Psalter is arranged in five divisions or Books, the concluding Psalm of each of the first four divisions (Ps. xli., lxxii., lxxxix., cvi.) being marked by a doxology. Clearly the process by which the collection assumed its present form was a much more complex one than the gathering of isolated Psalms into one Book by a single collector. For (*a*) certain parts of the collection appear in substance more than once (xiv. = liii., xl. 13-17 = lxx., cvii. is made up from portions of lvii. and lx.); (*b*) in Book II., as well as in the larger part of Book III., *Elohim* (God) as a name for the Supreme Being is adopted almost to the exclusion of that frequently used elsewhere, viz., Jehovah, and that even where the latter would be much the more suitable (*e.g.*, l. 17; *cp.* Exod. xx. 2), or where it has already appeared in an earlier presentation of the same passage

(*cp.* Ps. xiv. and liii.). This points to the work of a compiler who changed the name to accord with the practice of his own time; (*c*) Psalms ascribed to David, to Asaph, etc., occur in independent collections here and there, thus indicating earlier groupings; (*d*) such a remark as 'The prayers of David the son of Jesse are ended' (lxxii. 20) could hardly have been made by one about to add in the course of compilation further Psalms attributed to the same author, eighteen of which occur in the later divisions of the Psalter.

The following is an outline of the probable order of compilation:—(*a*) a collection of Psalms (Ps. i.-xli.), almost all of which were ascribed to David; (*b*) another collection made up of subordinate groups, ascribed mostly to 'the sons of Korah' (Ps. xlii.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.), to Asaph (Ps. l., lxxiii.-lxxxiii.), and to David (Ps. li.-lxv., lxvii.-lxx., lxxxvi.), and now forming Books II. and III.; (*c*) a collection mostly of later date, and, as we shall see, on the whole of a somewhat different character, appearing as Books IV. and V. In the case of these latter Psalms also many were already grouped as smaller collections in accordance with their nature or origin: Such are the 'Hallel' or Festival Psalms (Ps. cxiii.-cxviii.) and the 'Songs of degrees,' or 'Pilgrim songs' (Ps. cxx.-cxxxiv.).

The fivefold division of the Psalter was probably suggested by the number of the Books of the Law.

Authorship and Age of the Psalms. There was a time when by far the greater part of the Psalter was attributed to David. On the other hand, there are now critics who not only *deny that he had any* share in it whatever, but would place

almost all the Psalms at a date subsequent to the Return from the Babylonish Exile (537). The whole question is a very difficult one. In investigating it (the completed Psalter being of the composite character which we have noticed) it is natural to inquire whether we can determine the date, if not of individual Psalms, at any rate of the minor groupings, or of the several Books, or of the collection of the whole into one Book.

If we could accept as trustworthy the headings which appear to name an author (a 'Psalm of David,' 'of Asaph,' etc.), the task would be much lightened. This, however, is far from being the case. In some Psalms, indeed, which the title connects with recorded incidents in David's life, the historical reference may be taken as in general agreement with the language of the Psalm (*e.g.*, Ps. liv., lvi., lvii.). But in others internal evidence is obviously inconsistent with the ascription. Thus the last two verses of Ps. li. (which may, however, be a later edition) will not suit David's time. The concluding verses of Ps. lxix. clearly refer to the state of things before the Exile, while Ps. cii., alike in style, in language, and in its references to later Books of the O.T., is inconsistent with a belief in David as the author. Moreover, we cannot always interpret these titles as even intended by those who prefixed them to denote actual authorship. They may only be meant to indicate that the Psalm is framed on certain lines, or is the production of a particular school. Thus the heading 'of' (or 'to') David may be due to the fact that it contains thoughts resembling those found in Psalms accepted as David's. Again, the expression 'sons of Korah' may mean a company or guild of singers who counted Korah as an ancestor.

But although for such reasons as these the name prefixed to a Psalm does not of necessity determine its date, there are strong

indications that a considerable number in our present collection belong to the period of the monarchy. It is plain from Ps. cxxxvii. that the 'Songs of Zion' were no new thing in the days of the captivity, but were treasured up and considered by the exiles in Babylon as too sacred to be sung in 'a strange land.' Again, the traditional acceptance of David as the founder of psalmody must have its weight, supported as it is by the mention of him in Amos (vi. 5), by the numerous references connecting him with poetry and music in the early records of the nation (1 Sam. xvi. 17 ff., xviii. 10; 2 Sam. i. 17 ff., and elsewhere), as well as later (Ezra iii. 10; Neh. xii. 24, 36, 46), and by the ascription to him of the Psalm contained in 1 Sam. xxii., which is substantially identical with Ps. xviii. A poem of such freshness and beauty cannot have stood alone. The writer must have contributed others to the psalmody of his day. Moreover, what we know of David's life as regards its vicissitudes both as ruler of Israel and in earlier years was well fitted, in one predisposed to song, to draw forth some lyrics of the kind here attributed to him.

There is therefore good ground for holding that, while the testimony of such a title as 'a Psalm of David' cannot of itself be held sufficient, and while there are instances where it is plainly at variance with the internal evidence of the Psalm of which it is the heading, we are, on the other hand, not justified in refusing all weight to the tradition which sees in the Israelitish king the author of what has been fitly described as a new era of religious poetry.

The Five Books of the Psalter. Of the five Books which form the Psalter the first is virtually a collection of Psalms ascribed to David. The only exceptions are Ps. i. and ii., which may be con

sidered as introductory, Ps. x., which is by some reckoned as part of Ps. ix., and Ps. xxxiii., which is clearly later than David's time. It is however difficult, if not impossible, to attach any certain date to the collection into one Book of Psalms, some of which, at any rate, as we have seen, cannot be attributed to David. National successes in the days of Jehoshaphat and Hezekiah (2 Chron. xx.; 2 Kings xviii.) were favourable to an outburst of religious poetry. In any case, we may safely conclude that Book I., in its character as a collection of Psalms on the whole pre-Exilic, was put together at a date earlier than were Books II. - V., to which we now turn.

There are three guilds of singers mentioned in 1 Chron. vi. 31 ff., viz., those of Asaph, of Ethan, and of Heman, this last tracing its descent through the Korah of Numb. xvi. (*see* 1 Chron. vi. 31-33). We may take it then that, though many Psalms of Book II. and even of Book III. be of decidedly earlier date, they are in the main a group put together in connection with the revival of Temple music after the Captivity (Ezra iii. 10, 11). This falls in with the general character of these Psalms. While public and national elements are conspicuous, they scarcely refer to anything like conspicuous national sin, and in this way they point to a time when unfaithfulness and idolatry were relegated in thought to the past. Such a claim to national righteousness would naturally fit in with a time when the reformation and enforcement of the law under Ezra and Nehemiah had had time to take full effect upon the lives and consciences of the people.

The third collection (Books IV. and V.) must have been formed at a subsequent time; for (*a*) while this collection, unlike Books II. and III., adopts on the whole the title

Jehovah instead of *Elohim*, nevertheless Ps. cviii., made up as it is of parts of Ps. lvii. and lx. (*see* p. vii.), transfers the title *Elohim* unaltered, the compiler in this way showing his acquaintance with the 'Elohistic' collection; (*b*) the musical and liturgical headings, which abound in earlier Books, are here lacking; (*c*) these Psalms are, on the whole, of a different character. They are specially adapted for use in the Temple services. They do not seem to have been written, like some in earlier collections, to express intense emotion in times of national calamity or deliverance. They are, accordingly, smooth and simple in style. Neither have they the personal tone which characterises the Psalms of Book I.

Jewish history in certain parts of the post-Exilic time, and specially in the Maccabæan era (168 and onwards), is known to us in considerably greater detail than at earlier dates of the nation's existence. This circumstance has perhaps an influence in leading critics to assign late dates to many Psalms, expressions in which appear more or less consonant with facts in the later history, the knowledge of which has thus survived. In particular, the stirring events of the Seleucid persecutions in the days of the Maccabees may well have been the occasion for the expression of feelings and emotions such as meet us in various Psalms. It is true, indeed, from what we know of the formation of the Jewish Canon of Scripture, and of the probable date of its close, that anything like a large collection of Psalms can hardly have been added in times at all approaching those of the Maccabees. On the other hand, to that time may very possibly belong the introduction of a few additional Psalms, as well as slight modifications of those already included, such action not being necessarily inconsistent with the closing of the Canon at

an earlier date. It is, however, difficult to point to any Psalms which are of practically universal acceptance among critics as Maccabæan. The chief for which that period has been suggested are Ps. xxx., xliv., lx., lxxiv., lxxix., lxxxiii., cxiii.-cxviii., cxlix.

We may add that the Greek (Septuagint) Version of the collection virtually coincides with ours, thus showing us the Book as accepted by the Greek-speaking Jews of Alexandria at the time at which that translation was made. But although the date at which the earlier of the O.T. Books were translated is known (about 280), there is no such certainty as to the rest, and we can only gather from the expressions of the writer of the Prologue to Ecclesiasticus, that by that time (about 132) the work as a whole was in existence.

We add a tabular view of the three collections.

First collection (Ps. i.-xli. = Book I.) mostly attributed to David.

Second do. (Ps. xlii.-lxxxix. = Books II. and III.).

Ps. xlii. (with which Ps. xliii. is joined), xlix., 'sons of Korah,' and Ps. l., 'of Asaph.' These should probably be placed between Ps. lxxii. and lxxiii., in this way giving us a more natural grouping as regards authorship.

Ps. li.-lxxi., mostly Davidic.

Ps. lxxii., ascribed to Solomon.

Ps. lxxiii.-lxxxiii., 'of Asaph.'

Ps. lxxxiv.-lxxxix., an Appendix of Psalms, ascribed to various authors.

Third do. (Ps. xc.-cl. = Books IV. and V.) as a rule anonymous.

Titles of the Psalms. We have already noticed the class of titles which connects the Psalms with particular names, including, besides those we have just mentioned, Moses, Heman and Ethan. Other titles are intended to indicate the nature of the Psalm, or its musical setting, or liturgical use, or the historical occasion to which it applies. Any of these classes of heading may be used separately or in combination with others.

There is much doubt as to the signification of many of the titles, and we find that even by the time of the Septuagint Version the knowledge of their meaning had to a large extent died out. In accordance with the above classification we may arrange the titles as follows :—

(*a*) Referring to the nature of the Psalm.

Mismor, simply a Psalm, *i.e.*, a sacred poem, accompanied by instrumental music.

Shir, a song. The word is applied also to secular songs (Gen. xxxi. 27 ; Isa. xxx. 29, and elsewhere).

Shir Yedidoth (Ps. xlv.), song of loves, *i.e.*, about love.

A prayer (five Psalms.)

A praise (Ps. cxlv.).

Michtam (sense doubtful), and *Maschil* (probably a didactic Psalm).

Shiggaion (*lit.* wandering), a dithyrambic Psalm (Ps. vii.), referring to the character of the rhythms or music, or both.

(*b*) Referring to the musical setting, pitch, etc. To the chief musician, *i.e.*, the precentor, or leader of the choir.

On *Neginoth*, stringed instruments ; once in the sing. (Ps. lxi.) Neginah.

Upon *Nehiloth*, wind instruments.

Upon Alamoth, (probably) for soprano voices.

Upon *Gittith*, taken to denote either a melody or an instrument adopted from Gath.

To Jeduthun, connected in some way with the chief musician of that name (1 Chron. xvi. 41).

Upon *Sheminith*, *lit.* the eighth, the lower octave, meaning tenor or bass.

The following expressions are thought to be the words of well-known songs giving the clue to the melody to which the Psalm was to be sung:—

Ayyeleth hash-shachar, the hind of the morning.

Al-taskheth, destroy not.

Yonath-elem-rechokim, the silent dove of those that are far off, or the dove of the distant terebinths.

Machalath, *Machalath Leannoth*, *Muth-labben* are very obscure.

Shushan Eduth, the lily of testimony; akin to which are *Shoshannim*, lilies, and *Shoshannim Eduth*, lilies, a testimony.

(*c*) Referring to liturgical use.

A song of the dedication of the house (Festival of the dedication of the Temple).

To bring to remembrance (R. V., marg., to make memorial), perhaps indicating that these Psalms were used in connection with the incense oblation. A song for the Sabbath day. To teach, *i.e.*, probably to be taught the singers for public recitation.

A Psalm of thanksgiving (R. V., marg., for the thank-offering).

A song of degrees (better, a song of the going up) is the title prefixed to each of a group of Psalms (*see* p. viii.), probably denoting that they were sung on the journey to Jerusalem for the great festivals.

We may here note that the word *Selah*, of frequent occurrence at the end of verses, is doubtless a musical sign of some sort,

and is found only where the heading contains an indication of an instrumental accompaniment. It has been very variously interpreted, but probably denotes an interlude by the instruments alone, or, it may be, a louder accompaniment. *Higgaion*, joined with Selah in ix. 16 (*cp.* xcii. 3), is most likely a direction for a musical outburst of joyous character.

The Value of the Psalms. As we have seen, there is a very large amount of uncertainty involved in any attempts to fix dates or authorship. Ps. lxviii., for instance, has with different degrees of plausibility been ascribed to every possible date from Joshua to the Maccabees. The uncertainty, however, has, comparatively speaking, but slight effect on the interest attaching to the Psalms, either viewed solely on the literary side, or as supplying language which has expressed the manifold phases of religious experience for all subsequent generations. The beginnings of things are in themselves fraught with interest, and here we see how the devotion of the Jewish Church began to find expression in days when the attitude of the piously-minded towards God was more simple and childlike. The religious life of the O.T. Church is here portrayed for us with a fulness which leaves little to be desired. Differences of place and time to a large extent disappear. The intensity of feeling that possesses a soul which is reaching out towards God and realises its immediate relation to Him is set forth in language which adapts itself to similar emotions in every stage of spiritual enlightenment. Often, doubtless, the occasion is one of which there is no trace left in the history—an obscure incident, it may well be, in a life itself obscure. Other Psalms may have been produced *at well-known crises* in Israel's career. But the unchanging in-

terest and value possessed by this Book attaches to the fact that the writer passes from the ephemeral to the permanent, and thus makes his song, grave or exultant, to be as lasting as the emotions of the human heart itself. His words adapt themselves to the needs of each soul similarly affected in later days. The relations between himself and God are those which are produced in human life at any period. Emotions pass in rapid succession like the sunshine and the shadows that chase each other across a meadow. Humiliation for sin, complaint that God is hiding His face from His servant, thankfulness for mercies received, vows of constancy in spite of distress, conviction that in the end it is well with the godly, submission to the will of God even in the depths of distress, devotion to the precepts of His law, denunciations of the folly and wickedness of idolatry, ascriptions of glory and greatness to Jehovah worthy to be praised above the gods—all these are elements which have rendered the Psalms a source of comfort and of inspiration to people of every age. As the Psalms were used, we believe, for individual outpourings as well as for the expression of a community of national feeling, so they have been ever since both a treasury of private devotion and a hand-book for common worship. The religious significance of other great compositions which have been compared with them, *e.g.*, the Vedic hymns or those of the Zendavesta, however important for the age in which such appeared, was soon exhausted. The living energy burnt out. But the vitality of the Psalms is to all generations.

The Psalmists' View of God. Modern difficulties touching either the existence of God, or the ascription to an infinite Being of personality, as though involving limitation, had no counter-

part in the Hebrew mind. The writers of the Psalms, steering clear on the one hand of Polytheism, and on the other of Pantheistic or materialistic notions, realised themselves as in a direct relation to a Divine Person, unlimited in power and knowledge, and ruling human affairs as an absolutely righteous Judge, however mysterious at times might be His dispensations. Granted a Supreme Being, they ascribed to Him those qualities which conscience declared to be the necessary characteristics of the Creator of heaven and earth. In this connection they do not hesitate to use anthropomorphic language, and even, by attributing to God the various emotions found in His creatures (jealousy, anger, etc.), to set vividly before us their conviction as to God's relationship to man. Sometimes He stands afar off, at other times he is near. He hides His face, or He reveals Himself to His follower. The Psalmists depict the Almighty by ascribing to Him human faculties and human feelings in their highest form of expression, while He remains absolutely devoid of everything like sin.

The Psalmists' View of the World and of Men. It is God that orders alike nature and man. He guides the heavenly bodies in their courses. He is heard in the thunder and seen in the lightning flash. He touches the mountains and they tremble. He provides for the sustenance of His creatures, among whom He makes man to be (under Himself) the ruler.

Mankind is regarded as made up of two classes morall opposed, the righteous, who are under the Divine protection, an the wicked, the foes of God. In this last capacity the wick are also the foes of all who are on God's side. Hence we m in part at least, account for the startling tones of what are c

the 'imprecatory' Psalms (*e.g.*, lxix.-cix.), which strike harshly on the ear of those familiarised with the gentler precepts of Christianity, as we now understand it, though they are not so foreign to the spirit which found approval in days much nearer to us than those we are considering (*cp.* Milton's well-known lines, 'Avenge, O Lord, Thy slaughtered saints,' etc.). In the view of the Psalmists it was difficult to separate in thought the sinner from his sin, more especially when the latter took the form of injury to the person or interests of the Psalmists, and so with unfaltering utterance vengeance on the person and belongings of the evildoer is demanded as penalty for the outrage done to God Himself in the person of His faithful servants. In the description which several of the Psalms give of the contrast between the righteous and the wicked we see evidence of the harshness of the strong towards the feeble and unprotected so prevalent to this day in Eastern countries. The poor man, the widow, the orphan, suffering injustice at the hands of the unscrupulous, make their appeal to God to rescue them as victims of violence and oppression. It is only from God that deliverance can come. But assuredly in the end the Divine justice will approve itself. The Lord will bow the heavens and come down. He will execute judgment on the dealer in wrong and robbery, and will deliver the pious and humble in spirit.

The Psalmists' Attitude towards the Law. To them evidently this word law included all that God had been pleased to make known of Himself, His ways and will; the teaching of priest and prophet in its entirety. They rejoiced in the revelation vouchsafed, as being a pledge of God's favour, an assurance

that He was their Protector and Guide. Hence the expressio of devotion to the Law in i. 2, xix. 7 ff., cxix. throughou Moreover, in the case of the Psalmists, as with the Prophets, th moral takes precedence of the ceremonial. 'To obey is bette than sacrifice' is their guiding principle. The sacrifices most acceptable to God are 'a broken spirit' (li. 16, 17). The Jew possessed of spiritual enlightenment could look above and beyond the prescriptions of ritual to the higher duties and weightier matters of His Law, viz., obedience, contrition, prayer (xl. 6 ff., cxli. 2).

Their Attitude towards Sin. There are occasions in the Psalms, notably in li., where the writers bewail not only distinct acts of sin, but also the sinful nature which is their source: They acknowledge the barrier which their wrongdoing has interposed between God and themselves (lxvi. 18). They implore forgiveness and cleansing of the heart (xxxii. 1, 2, 5). On the other hand, we find frequent claims to be considered upright. The writers point to innocency and integrity of life as providing them with a ground for seeking God's favour. We see, however, that this is not urged in a spirit of pride and boastfulness. Their attitude is not that of the Pharisee of the parable (Luke xviii. 9). It may rather be paralleled by that of St Paul before the Jewish Council (Acts xxiii. 1), 'I have lived in all good conscience before God unto this day.' The Psalmists desire to emphasise the fact that they are no dissemblers. They do not in their hearts incline to evil while playing the part of hypocrites. They hold the wicked man to be their foe, and are steadfast in the desire to conform to the law of God and to deserve His favour.

As we shall presently see, some, if not all, of such passages have

been interpreted as expressing the position not of the individual but of the nation as a whole, or as represented by its God-fearing members. However this may be, we have at any rate the assertion of national righteousness in various later Psalms. The days of apostasy are past (xliv. 17 ff.). Idolatry and its attendant vices are no more. That kind of gross outward inconsistency between profession and practice which disgraced such times as those, *e.g.*, of King Manasseh, cannot now be charged against the chosen race.

Their Attitude towards a Future Life. The Psalmists' contrast is between life with and without God rather than between life here and hereafter. According to their conception any life worthy of the name implies union with God, and the closer the fellowship with Him the more real is the existence. But life after death is looked on as almost equivalent to non-existence, a shadowy, dreamlike state of unvarying monotony, where conscious intercourse with God and the power to celebrate His praise have passed away (*e.g.*, vi. 5, lxxxviii. 4, 5, 8 ff.).

The unequal conditions of fortune here, which bear sometimes so heavily on the righteous, are the more perplexing in consequence of the absence of any anticipation of an adjustment of things in a future world. A man may indeed be said to live again in his children, but he himself is in the gloomy silence of the under-world (Sheol).

Yet so strong was the consciousness of the absolute union of the faithful soul with God, that at least sometimes the words of the writers appear to indicate a degree of assurance of a brighter hope. We cannot indeed point to any passage in the Psalter as giving absolute proof that the writers had a distinct view or even

glimpse of the Christian doctrine of the Resurrection. Yet the germ of that doctrine is to be found in the glowing language which sets forth the unbounded blessings contained in the fatherly protection of God and the presence of His Spirit (xvi. 10, 11, xvii. 15, xlix. 15, lxxiii. 24).

The Messianic Hope as expressed in the Psalter. The more spiritual minds among the Jews dwelt much upon the future. They felt that the nation, as the chosen of God, must rise eventually to the position which such a choice implied, and that the germs of that future glory were to be traced even amid the surrounding imperfections. These thoughts developed themselves throughout the Psalms in several distinct directions.

(a) *The Kingly Character of the Future Ruler.*—This is typified by the more worthy of the successors to the throne of David. As the Prophets, so too the authors of psalmody greeted successive scions of the royal house as each a viceroy of Jehovah, ruling in His name and by His permission, and as an earnest of the day when a perfect rule should be set up by one who is the fulfilment of the patriarchal promise, the anointed representative of Jehovah (Ps. ii., xviii., xx., xxi., xlv., lxi., lxxii., lxxxix., cx., cxxxii.). Even when the kingdom became a thing of the past (Ps. cxxxii.), the promise was cherished and its fulfilment expected. The prerogative of David's line had not passed away.

(b) *The Suffering Messiah.*—The Psalms which set forth the sufferings of the righteous servants of God do not appear to have been connected by the Jews with their Messianic hopes. Nevertheless they claim notice here, as contributing an important element to the preparation for Christ to which the N.T. points. The afflictions of righteous men of old, borne in

fulfilment of God's purpose, and in obedience to the Divine will, typified the sufferings of Christ. They also prepared men's minds for His coming by helping them to realise, sooner or later, that it is through patient fulfilment of duty and the endurance of suffering that victory, and especially spiritual victory, is attained. Suffering put a severe strain on the faith of the Jew of old. The fact that there were men like these Psalmists, whose faith was nevertheless not strained to breaking point, gives evidence of a process of preparation in harmony with what came to be afterwards a vital part of the teaching of Christ. Akin to this are the passages (*e.g.*, Ps. viii.), in which there are claimed for man a high position in creation and advance in nearness to a fellowship with God. Man is the greatest of God's works. His soul is in immediate relation to his Maker.

(c) *The Lord's Coming and His Kingdom.*—Reaching beyond the Messianic hope of a Divine viceroy of Jehovah ruling among men, we find mention in certain Psalms (xviii. 7 ff., l., lxviii., xcvi.-xcviii.), of the coming of the Lord Himself, to reign, to judge, and to redeem. This goes even beyond the lifting of men to God, by bringing the Divine presence down to earth and establishing God's kingdom here. The nations of the earth are included in His purposes, and all shall one day be brought to own allegiance to their rightful King. At times the expressions used are as though this result was to be brought about by *conquest*. The banner of the Lord, borne by Israel's host, shall compel obedience, or destroy those nations which are the persistent foes of the people of God (ii. 9, ix. 17 ff., xxxiii. 10, xlvi. 6 ff., lix. 5, 8). In other passages the conception is of a more pacific character. The true God shall be recognised throughout the earth, and shall receive universal and willing homage (xxii.

27, lxv. 5, lxvi. 4, lxviii. 29 ff., lxxxvi. 9, cii. 15, 22, cxxxviii. 4, cl. 6).

Who is the Speaker in the Psalms? The question (*see* p. xxi.) has arisen among modern critics whether even those Psalms which appear simply to express the thoughts and feelings of individuals are not actually meant to be understood of the nation as a whole, or at least of the more worthy part of it—Israel as it should be, if not Israel as it actually is. It is pointed out that this would fall in with the love of personification and of treating groups as units, abundant traces of which are found in other parts of O.T. literature (Exod. xiv. 25; Josh. xvii. 14 ff.; Isa. xii. 1, 2, and elsewhere). There is indeed no difficulty in admitting that, just as 'we' in certain Psalms denotes not the whole but the godly portion of the nation, so 'I' may have an extended reference in a Psalm where the scope of the poem admits of it. The applicability of the Psalms to the needs and aspirations of many of their time needs no demonstration. But, on the other hand, we must recognise that in many cases nothing beyond an individual reference is needful, and, morever, that the intensity of feeling manifested in certain Psalms (*e.g.*, xxiii.), is decidedly in favour of the older interpretation. Lyric poetry in its primary conception deals with the individual, while this in no way hinders it from being adopted by all others who may be able to appropriate the words to their own case. It is true of the language of all real poetry that it covers more than is present consciously to the mind of the poet. Lapse of time only serves to make more widely applicable the great truths which are independent of local occasion and enshrined in inspired words of the highest spiritual experience.

HEBREW MUSIC AND MUSICAL INSTRUMENTS.

Hebrew Music almost a Lost Art. One naturally asks in connection with such a Book as that of 'Psalms,' what was the character of the music, vocal and instrumental, associated with these lyrics? In such Psalms as the 149th and 150th, where the writer exhorts his fellows to 'Sing unto the Lord a new Song. . . . Sing praises unto Him with the timbrel and the harp . . . praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs: praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals,' we desire to know somewhat of the harmonic arrangement of the sacred songs, and of the accompaniment, whether instrumental or orchestral.

But our researches are well-nigh in vain. As is well remarked by the writer of the article on 'Hebrew Music' in the *Dictionary of the Bible*, we know nothing whatever of the 'character' of the music performed by the Jewish singers and players. Even if we could reproduce the ancient harps, flutes, etc., proper to the time, we should require to know the method of blowing and of tuning them. Some may say, however, the Jews are the most conservative of races, why not see if the modern Synagogue services do not afford some clue? But from that quarter we get no assistance. The music there is as modern as the notation employed, and the oldest specimen of Jewish music extant, which has been preserved in a synagogue in Macedonia, turns out after all to be only one of Obrecht's *chorales*, and therefore not earlier than the fifteenth century.

As regards the nature of this lost Hebrew art, all kinds of theories have been mooted, many of them characterised by speculations rendering them more prolix than probable, such, for example, as the suggestion that the Hebrew accents were the symbols of harmonic notation—nay, even that they were a sort of 'figured bass.' Such guesses after truth are entirely beside the question, and may be dismissed to deserved oblivion.

Probable Character of Hebrew Music. From the evidence furnished by tradition, as well as from the references in Scripture, we would be led to conjecture that Hebrew music was of a loud, piercing, clangorous character, the air being frequently repeated in successive octaves up and down the scale. Our latter-day idea of 'sweetness,' as attached to music, seems totally foreign to the conception of it among the Jews. They looked to overpowering effects, to a harmony in discord, if the phrase may be allowed; something akin, in fact, to the Wagnerian type in its *fortissimo* passages.

How the Music was rendered. The Psalms afford us some clue, slight enough though it be, to the understanding of the technical arrangement of Hebrew music. An antiphonal setting in all probability prevailed largely, perhaps wholly, throughou the pieces rendered, one set or choir of singers answeri another, as is visible in such Psalms as Ps. xiii., xx., xxxv lxviii., lxxxix., etc. The modern opera presents some analo features to it. The internal evidence of these sacred poe fact renders it a matter of strong probability that the chanted, but not by any means in accordance with that of chanting in vogue amongst us to-day. In all likeli Hebrew chanting was slow and impressive, with freque

Hebrew Musical Instruments. From a department wherein so little can be known of the subject-matter, as is the case with the character of Hebrew music, it is a relief to turn to that of the Musical Instruments in use among the Jews. Here we find a larger field of investigation and a richer harvest of facts to reward the labours of the investigator. A considerable number of musical instruments was employed by the Hebrew individual performers, and by the orchestras or bands. The subject naturally arranges itself into three great divisions: 1. The Stringed Instruments in vogue in Israel. 2. The Wind Instruments. 3. The Instruments of Percussion. By adopting this arrangement we obtain a basis of division at once convenient, comprehensive, and mutually exclusive.

I.—The Stringed Instruments of the Jews. The types most frequently met with under this heading are the *kinnor* and the *nebel*, which the Revised Version renders as the 'harp' and the 'psaltery.' Of these the older is the *kinnor*, which tradition reports to have been invented by Jubal (Gen. iv. 21). It is of interest as being the only stringed instrument mentioned in the Pentateuch. The *nebel* is named in 1 Sam. x. 5, as among the instruments played upon by the prophets who came to meet Saul. There is, however, much diversity of opinion regarding the shape and character of both these instruments. The facts generally accepted regarding them are that they were customarily employed to accompany vocal music, that they were the principal auxiliaries employed in the Temple service, and that they were usually associated with joyful and triumphant strains.

The Kinnor.—The *kinnor* closely resembled the Greek

kithara or lyre, which was an instrument with the resonance body at the base, having 'side-arms' of wood and a cross-bar at the top from which the strings descended to the sound-box or string-holder resting on it. 'A very ancient one is depicted in an Egyptian tomb' (says the *Dictionary of the Bible*), 'and dates from the Twelfth Dynasty. It represents a Semitic immigrant with an eight-stringed *kithara*, which he holds in a horizontal position under his right arm; he plucks the strings with the fingers of the left hand, while he uses a plectrum with the right. The body of the instrument is really a quadrangular-shaped board, with the upper half cut out.'

The Nebel.—The *nebel* was, in all probability, a 'harp.' Some writers have sought to identify it with the mandoline, the lute, the guitar, and even with the 'bagpipe,' while others have suggested the dulcimer. In a monument dating about the reign of Assurbanipal of Assyria (B.C. 668-626), a group of orchestral performers is represented, consisting of seven harpists, two flautists, one drummer and one dulcimer player. The dulcimer closely resembles the *nebel*. Its Arabic name, *santer* (according to the Rev. James Millar), being a corruption of the Greek *psalterion*, which is the equivalent of the Hebraic *nablion* or *nebel*. Josephus, moreover, states that the *nebel* had twelve strings and was played without a plectrum, so that a strong presumption is thus created in favour of the theory that it was not a lyre, but a harp. Portable harps undoubtedly existed in Egypt (as the monuments inform us), and assumed a great variety of forms. Some of them were bow-shaped, with transverse string-holder, others had a quadrangular flat-shaped sound-box, pierced with holes, while the strings were stretched from a string-holder resting on the sounding-board to a post

rising at right angles from one end of the latter, while a third class was quite triangular, the upright post serving at one and the same time as string-holder and sound-box. Three of the Fathers, when commenting on the Psalms—Augustine on Ps. xlii., Jerome on Ps. cxlix. 3, and Isidore on Ps. cl. clearly indicated that *nebel* signified some instrument akin to the harp.

The Psanterin and the Sabbekha.—The other string instruments referred to in Scripture are the *psanterin*, which is identified with the Greek *psalterion*, a harp played with both hands. The *kitharis* is the Greek *kithara*, which generally had a square, sometimes an urn-shaped sound-box, from which proceeded arms of various size and thickness, bound together by a wooden cross-bar. These arms (according to Millar) were often of different lengths, and the cross-bar therefore sloped downward, in order to give the strings their proper pitch. These strings radiated from the sound-box in the form of a fan, and varied in number from three to twelve. Finally, the *sabbekha* corresponds to the Greek *sambuca*, and is regarded by Stainer (in his noble work, *The Music of the Bible*) as having been a large harp of full, rich tone, akin, in some respects, to the 'Great Egyptian Harp.'

II.—Wind Instruments. *The Halil.*—Amongst the wind instruments the one of which we most often hear was the *halil*, or flute. The use of this instrument dated from very remote epochs, and seems to have been exceedingly popular. Some writers have thought it never was associated with the Temple services. But in Samuel and Kings it is undoubtedly referred to as being used in ascending and descending from the High Place. In the days of the Second Temple it was played before the altar on twelve

distinct occasions, viz., the day of killing the First, and also of killing the Second Passover, the first day of Unleavened Bread, Pentecost, and the eight days of the Feast of Tabernacles.

The flute was also employed on the occasions of marriages and of funerals. Two varieties were in vogue—first, 'the long flute,' which the performer held straight in front of him, and into which he blew from the upper end; also the short or oblique flute, which the performer played by blowing into a hole in the side. Double flutes were also in use, and appear on the ancient monuments as a principal part of an ancient orchestra, while the 'tongued' varieties were likewise known and in general use. From specimens found in Pompeii, the fact is now recognised that the Greeks were familiar with the 'vibrating tongue' in wind instruments, which they are said to have obtained from the Phrygians. The number of notes possible to be attained by the performer on the flute was entirely limited to such as could be produced by stopping the holes with the fingers, for the keyed flute is of comparatively recent origin.

The 'Ugab, Mashrokitha and Symphonia.—In addition to the *halil*, there were several other instruments whose precise type is somewhat in doubt. The *'ugab*, for example, is a word over the signification of which there is much doubt. By some authorities it is regarded as referring to the Syrinx or Pan's pipe, by others to the bagpipe; but there is no certainty to be obtained on the matter. The *mashrokitha*, which is mentioned in Dan. iii. 5, is probably either the 'oblique flute' or the 'Pan's pipe.' Mr Millar (*Dictionary of the Bible*) thinks the latter to be the more probable of the two.

The symphonia, on the other hand, was possibly our modern

bagpipe, the form of the instrument being developed from the double flute. There were, in fact, two pipes attached to the 'windbag,' the shorter one being used to execute the air, while the longer one furnished the droning bass accompaniment.

The Shophar.—The *shophar* is undoubtedly our present-day *horn.* Originally formed out of a ram's horn, when it came to be constructed of metal the shape was preserved. For certain functions, however, the actual ram's horn was retained. Its use was limited to signalling, and to the duty of summoning the people to listen to special proclamations, or to mark special circumstances of solemnity or rejoicing. The first mention made of it was in Exod. xix. 19, 'when the voice of the *horn*' (not the *trumpet* as erroneously translated) 'sounded long and waxed louder and louder.' It was also employed to proclaim the year of Jubilee (Lev. xxv. 9). The *shophar* was also in all probability employed on the occasion mentioned in Numb. xxix. 1, 'a day of blowing of horns.' The Jews still use it at that feast, as well as at other solemn festivals, in the form of a real ram's horn curved at the extremity

The Hazo'zerah.—This is the only instrument, as the *Bible Dictionary* says, of which we have an indubitably authentic representation. On the Arch of Titus two specimens are depicted along with the Golden Table of Shewbread. Josephus describes the 'asosra' as nearly a yard long, a little wider than a flute, with a slight expansion near the mouthpiece to catch the breath, and ending in a bell, as in the war trumpets.

III.—Instruments of Percussion. These are (1) the *tabret* or *toph* mentioned in Gen. xxxi. 27. There seems little doubt

now that it was a hand-drum, like the *duf* of the Arabs of to-day. (2) The *cymbals*, which are mentioned in Scripture under two names—*Meziltain* and *Zelzelim*. There were two varieties of cymbals known to the Hebrews—one, the flat type, in use to-day; the other of a conical shape with a handle at the peak, and played by bringing the one down on the top of the other. Among the Hebrews, as among the Greeks and Romans, cymbals were employed by the conductor of the orchestra to mark the time. (3) The *mĕnaʾanʾîm*, which some authorities have considered to be equivalent to the Egyptian *sistrum*. This instrument consisted of two thin metal plates bent together at the top, and supplied with a handle at the bottom, while the plates were pierced with holes, through which thin metal rods were passed with metallic rings at their ends.

Such, then, were the majority of the musical instruments in use among the Hebrews. It is a mistake to suppose, as some writers have done, that either the 'organ' or 'violin' (or viol), even in their most rudimentary forms, were known to the Hebrews; the words translated by these English terms have a totally distinct signification, and it is necessary the fact should be borne in mind, if we are to avoid falling into grave and grievous error in the interpretation of Scripture.

For the benefit of those who desire to pursue the study of this subject further than is possible here, the following authorities may be named :—the article 'Music' in the *Dictionary of the Bible* (T. & T. Clark), to which we are much indebted for many hints in the preparation of this paper; Stainer, *The Music of the Bible*; Wellhausen, *The Psalms, with Appendix on the Music of the Ancient Hebrews* (in the Polychrome Bible); Pfeiffer, *Uber die Musik der Alten Hebraer*, etc.

The Book of
Psalms

PSALM I

BLESSED *is* the man that walketh not in the counsel
of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight *is* in the law of the LORD;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
The ungodly *are* not so:
But *are* like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish.

PSALM II

Why do the heathen rage,
And the people imagine a vain thing?
The kings of the earth set themselves,

And the rulers take counsel together, against the Lo
and against his anointed, *saying*,
Let us break their bands asunder,
And cast away their cords from us.
He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
Yet have I set my king
Upon my holy hill of Zion.
I will declare the decree: the LORD hath said unto m
Thou *art* my Son; this day have I begotten thee.
Ask of me, and I shall give *thee* the heathen *for* th
inheritance,
And the uttermost parts of the earth *for* thy possessio
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth.
Serve the LORD with fear,
And rejoice with trembling.
Kiss the Son, lest he be angry,
And ye perish *from* the way, when his wrath is kind
but a little.
Blessed *are* all they that put their trust in him.

PSALM III

LORD, how are they increased that trouble me!
Many are they that rise up against me.

Many *there be* which say of my soul,
There is no help for him in God.
But thou, O Lord, *art* a shield for me;
My glory, and the lifter up of mine head.
I cried unto the Lord with my voice,
And he heard me out of his holy hill.
I laid me down and slept;
I awaked; for the Lord sustained me.
I will not be afraid of ten thousands of people,
That have set *themselves* against me round about.
Arise, O Lord; save me, O my God:
For thou hast smitten all mine enemies *upon* the cheek bone;
Thou hast broken the teeth of the ungodly.
Salvation *belongeth* unto the Lord:
Thy blessing *is* upon thy people.

Psalm IV

Hear me when I call,
O God of my righteousness:
Thou hast enlarged me *when I was* in distress;
Have mercy upon me, and hear my prayer.
O ye sons of men,
How long *will ye turn* my glory into shame?
How long will ye love vanity, *and* seek after leasing?
But know that the Lord hath set apart him that is godly for himself:
The Lord will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart

Upon your bed, and be still.
Offer the sacrifices of righteousness,
And put your trust in the LORD.
There be many that say, Who will shew us *any* good?
LORD, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than in the time *that* their corn and their wine increased.
I will both lay me down in peace, and sleep:
For thou, LORD, only makest me dwell in safety.

PSALM V

Give ear to my words, O LORD,
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God:
For unto thee will I pray.
My voice shalt thou hear in the morning, O LORD;
In the morning will I direct *my prayer* unto thee, and will look up.
For thou *art* not a God that hath pleasure in wickedness:
Neither shall evil dwell with thee.
The foolish shall not stand in thy sight:
Thou hatest all workers of iniquity.
Thou shalt destroy them that speak leasing:
The LORD will abhor the bloody and deceitful man.
But as for me, I will come *into* thy house in the multitude of thy mercy:
And in thy fear will I worship toward thy holy temple.
Lead me, O LORD, in thy righteousness because of *mine enemies*;

Make thy way straight before my face.
For there *is* no faithfulness in their mouth;
Their inward part *is* very wickedness;
Their throat *is* an open sepulchre;
They flatter with their tongue.
Destroy thou them, O God;
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions;
For they have rebelled against thee.
But let all those that put their trust in thee rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou, LORD, wilt bless the righteous;
With favour wilt thou compass him as *with* a shield.

PSALM VI

O LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O LORD; for I *am* weak:
O LORD, heal me; for my bones are vexed.
My soul is also sore vexed:
But thou, O LORD, how long?
Return, O LORD, deliver my soul:
Oh save me for thy mercies' sake.
For in death *there is* no remembrance of thee:
In the grave who shall give thee thanks?
I am weary with my groaning;
All the night make I my bed to swim;
I water my couch with my tears.

Mine eye is consumed because of grief;
It waxeth old because of all mine enemies.
Depart from me, all ye workers of iniquity;
For the LORD hath heard the voice of my weeping.
The LORD hath heard my supplication;
The LORD will receive my prayer.
Let all mine enemies be ashamed and sore vexed:
Let them return *and* be ashamed suddenly.

PSALM VII

O LORD my God,
In thee do I put my trust:
Save me from all them that persecute me,
And deliver me:
Lest he tear my soul like a lion,
Rending *it* in pieces, while *there is* none to deliver.
O LORD my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause is mine enemy:)
Let the enemy persecute my soul, and take *it;*
Yea, let him tread down my life upon the earth,
And lay mine honour in the dust.
Arise, O LORD, in thine anger,
Lift up thyself because of the rage of mine enemies:
And awake for me *to* the judgment *that* thou hast commanded.
So shall the congregation of the people compass thee about:

For their sakes therefore return thou on high.
The Lord shall judge the people:
Judge me, O Lord, according to my righteousness,
And according to mine integrity *that is* in me.
O let the wickedness of the wicked come to an end;
But establish the just:
For the righteous God trieth the hearts and reins.
My defence *is* of God,
Which saveth the upright in heart.
God judgeth the righteous,
And God is angry *with the wicked* every day.
If he turn not, he will whet his sword;
He hath bent his bow, and made it ready.
He hath also prepared for him the instruments of death;
He ordaineth his arrows against the persecutors.
Behold, he travaileth with iniquity,
And hath conceived mischief, and brought forth falsehood.
He made a pit, and digged it,
And is fallen into the ditch *which* he made.
His mischief shall return upon his own head,
And his violent dealing shall come down upon his own pate.
I will praise the Lord according to his righteousness:
And will sing praise to the name of the Lord most high

Psalm VIII

O Lord our Lord,
How excellent *is* thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings

Hast thou ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion
Over the works of thy hands;
Thou hast put all *things* under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O Lord our Lord,
How excellent *is* thy name in all the earth!

Psalm IX

I will praise *thee*, O Lord, with my whole heart;
I will shew forth all thy marvellous works.
I will be glad and rejoice in thee:
I will sing praise to thy name, O thou most High.
When mine enemies are turned back,
They shall fall and perish at thy presence.
For thou hast maintained my right and my cause;
Thou satest in the throne judging right.
Thou hast rebuked the heathen, thou hast destroyed t
wicked,

Thou hast put out their name for ever and ever.
O thou enemy, destructions are come to a perpetual end:
And thou hast destroyed cities; their memorial is perished with them.
But the LORD shall endure for ever:
He hath prepared his throne for judgment.
And he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
The LORD also will be a refuge for the oppressed,
A refuge in times of trouble.
And they that know thy name will put their trust in thee:
For thou, LORD, hast not forsaken them that seek thee.
Sing praises to the LORD, which dwelleth in Zion:
Declare among the people his doings.
When he maketh inquisition for blood, he remembereth them:
He forgetteth not the cry of the humble.
Have mercy upon me, O LORD;
Consider my trouble *which I suffer* of them that hate me,
Thou that liftest me up from the gates of death:
That I may shew forth all thy praise
In the gates of the daughter of Zion:
I will rejoice in thy salvation.
The heathen are sunk down in the pit *that* they made:
In the net which they hid is their own foot taken.
The LORD is known *by* the judgment *which* he executeth:
The wicked is snared in the work of his own hands.
The wicked shall be turned into hell,
And all the nations that forget God.

For the needy shall not alway be forgotten:
The expectation of the poor shall *not* perish for ever.
Arise, O LORD; let not man prevail:
Let the heathen be judged in thy sight.
Put them in fear, O LORD:
That the nations may know themselves *to be but* men.

PSALM X

Why standest thou afar off, O LORD?
Why hidest thou *thyself* in times of trouble?
The wicked in *his* pride doth persecute the poor:
Let them be taken in the devices that they have imagined.
For the wicked boasteth of his heart's desire,
And blesseth the covetous, *whom* the LORD abhorreth.
The wicked, through the pride of his countenance,
Will not seek *after God:* God *is* not in all his thoughts.
His ways are always grievous;
Thy judgments *are* far above out of his sight:
As for all his enemies, he puffeth at them.
He hath said in his heart, I shall not be moved:
For *I shall* never *be* in adversity.
His mouth is full of cursing and deceit and fraud:
Under his tongue *is* mischief and vanity.
He sitteth in the lurking places of the villages:
In the secret places doth he murder the innocent:
His eyes are privily set against the poor.
He lieth in wait secretly as a lion in his den:
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him into his net.

He croucheth, *and* humbleth himself,
That the poor may fall by his strong ones.
He hath said in his heart, God hath forgotten:
He hideth his face; he will never see *it*.
Arise, O LORD; O God, lift up thine hand:
Forget not the humble.
Wherefore doth the wicked contemn God?
He hath said in his heart, Thou wilt not require *it*.
Thou hast seen *it*;
For thou beholdest mischief and spite, to requite *it* with thy hand:
The poor committeth himself unto thee;
Thou art the helper of the fatherless.
Break thou the arm of the wicked and the evil *man*:
Seek out his wickedness *till* thou find none.
The LORD *is* King for ever and ever:
The heathen are perished out of his land.
LORD, thou hast heard the desire of the humble:
Thou wilt prepare their heart, thou wilt cause thine ear to hear:
To judge the fatherless and the oppressed,
That the man of the earth may no more oppress.

PSALM XI

In the LORD put I my trust:
How say ye to my soul, Flee *as* a bird to your mountain?
For, lo, the wicked bend *their* bow,
They make ready their arrow upon the string,
That they may privily shoot at the upright in heart.

If the foundations be destroyed,
What can the righteous do?
The LORD *is* in his holy temple,
The LORD's throne *is* in heaven:
His eyes behold, his eyelids try, the children of men.
The LORD trieth the righteous:
But the wicked and him that loveth violence his soul hateth.
Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest:
This shall be the portion of their cup.
For the righteous LORD loveth righteousness;
His countenance doth behold the upright.

PSALM XII

Help, LORD; for the godly man ceaseth;
For the faithful fail from among the children of men.
They speak vanity every one with his neighbour:
With flattering lips *and* with a double heart do they speak.
The LORD shall cut off all flattering lips,
And the tongue that speaketh proud things:
Who have said, With our tongue will we prevail;
Our lips *are* our own: who *is* lord over us?
For the oppression of the poor, for the sighing of the needy,
Now will I arise, saith the LORD;
I will set *him* in safety
From him that puffeth at him.
The words of the LORD *are* pure words:
As silver tried in a furnace of earth, purified seven times.
Thou shalt keep them, O LORD,

Thou shalt preserve them from this generation for ever.
The wicked walk on every side,
When the vilest men are exalted.

Psalm XIII

How long wilt thou forget me, O Lord? for ever?
How long wilt thou hide thy face from me?
How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long shall mine enemy be exalted over me?
Consider *and* hear me, O Lord my God:
Lighten mine eyes, lest I sleep the *sleep of* death;
Lest mine enemy say, I have prevailed against him;
And those that trouble me rejoice when I am moved.
But I have trusted in thy mercy;
My heart shall rejoice in thy salvation.
I will sing unto the Lord, because he hath dealt bountifully with me.

Psalm XIV

The fool hath said in his heart,
There is no God.
They are corrupt, they have done abominable works,
There is none that doeth good.
The Lord looked down from heaven upon the children of men,
To see if there were any that did understand, *and* seek God.
They are all gone aside,
They are *all* together become filthy:
There is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge?
Who eat up my people *as* they eat bread,
And call not upon the LORD.
There were they in great fear:
For God *is* in the generation of the righteous.
Ye have shamed the counsel of the poor,
Because the LORD *is* his refuge.
Oh that the salvation of Israel
Were come out of Zion!
When the LORD bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV

LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.
In whose eyes a vile person is contemned;
But he honoureth them that fear the LORD.
He that sweareth to *his own* hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these *things* shall never be moved.

PSALM XVI

Preser[illegible] O God:

O my soul, thou hast said unto the Lord,
Thou *art* my Lord: my goodness *extendeth* not to thee;
But to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.
Their sorrows shall be multiplied
That hasten *after* another *god*:
Their drink offerings of blood will I not offer,
Nor take up their names into my lips.
The Lord *is* the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant *places*;
Yea, I have a goodly heritage.
I will bless the Lord, who hath given me counsel:
My reins also instruct me in the night seasons.
I have set the Lord always before me:
Because *he is* at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall rest in hope.
For thou wilt not leave my soul in hell;
Neither wilt thou suffer thine Holy One to see corruption.
Thou wilt shew me the path of life:
In thy presence *is* fulness of joy;
At thy right hand *there are* pleasures for evermore.

Psalm XVII

Hear the right, O Lord, attend unto my cry,
Give ear unto my prayer, *that goeth* not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes behold the things that are equal.

Thou hast proved mine heart;
Thou hast visited *me* in the night;
Thou hast tried me, *and* shalt find nothing;
I am purposed *that* my mouth shall not transgress.
Concerning the works of men, by the word of thy lips
I have kept *me from* the paths of the destroyer.
Hold up my goings in thy paths,
That my footsteps slip not.
I have called upon thee, for thou wilt hear me, O God:
Incline thine ear unto me, *and hear* my speech.
Shew thy marvellous lovingkindness,
O thou that savest by thy right hand them which put their trust *in thee*
From those that rise up *against them.*
Keep me as the apple of the eye,
Hide me under the shadow of thy wings,
From the wicked that oppress me,
From my deadly enemies, *who* compass me about.
They are inclosed in their own fat:
With their mouth they speak proudly.
They have now compassed us in our steps:
They have set their eyes bowing down to the earth;
Like as a lion *that* is greedy of his prey,
And as it were a young lion lurking in secret places.
Arise, O LORD, disappoint him,
Cast him down:
Deliver my soul from the wicked, *which is* thy sword:
From men *which are* thy hand, O LORD,
From men of the world, *which have* their portion in *this* life,

And whose belly thou fillest with thy hid *treasure:*
They are full of children,
And leave the rest of their *substance* to their babes.
As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

Psalm XVIII

I will love thee, O Lord, my strength.
The Lord *is* my rock, and my fortress, and my deliverer;
My God, my strength, in whom I will trust;
My buckler, and the horn of my salvation, *and* my high tower.
I will call upon the Lord, *who is worthy* to be praised:
So shall I be saved from mine enemies.
The sorrows of death compassed me,
And the floods of ungodly men made me afraid.
The sorrows of hell compassed me about:
The snares of death prevented me.
In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry came before him, *even* into his ears.
Then the earth shook and trembled;
The foundations also of the hills moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down:
And darkness *was* under his feet.

And he rode upon a cherub, and did fly:
Yea, he did fly upon the wings of the wind.
He made darkness his secret place;
His pavilion round about him *were* dark waters *and* thick clouds of the skies.
At the brightness *that was* before him
His thick clouds passed, hail *stones* and coals of fire.
The LORD also thundered in the heavens,
And the Highest gave his voice; hail *stones* and coals of fire.
Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.
Then the channels of waters were seen,
And the foundations of the world were discovered
At thy rebuke, O LORD, at the blast of the breath of thy nostrils.
He sent from above, he took me,
He drew me out of many waters.
He delivered me from my strong enemy,
And from them which hated me: for they were too strong for me.
They prevented me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.
The LORD rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the LORD,
And have not wickedly departed from my God.

For all his judgments *were* before me,
And I did not put away his statutes from me.
I was also upright before him,
And I kept myself from mine iniquity.
Therefore hath the LORD recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
With the merciful thou wilt shew thyself merciful;
With an upright man thou wilt shew thyself upright;
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself froward.
For thou wilt save the afflicted people;
But wilt bring down high looks.
For thou wilt light my candle:
The LORD my God will enlighten my darkness.
For by thee I have run through a troop;
And by my God have I leaped over a wall.
As for God, his way *is* perfect:
The word of the LORD is tried:
He *is* a buckler to all those that trust in him.
For who *is* God save the LORD?
Or who *is* a rock save our God?
It is God that girdeth me with strength,
And maketh my way perfect.
He maketh my feet like hinds' *feet*,
And setteth me upon my high places.
He teacheth my hands to war,
So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of thy salvation:

And thy right hand hath holden me up,
And thy gentleness hath made me great.
Thou hast enlarged my steps under me,
That my feet did not slip.
I have pursued mine enemies, and overtaken them:
Neither did I turn again till they were consumed.
I have wounded them that they were not able to rise:
They are fallen under my feet.
For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
Thou hast also given me the necks of mine enemies;
That I might destroy them that hate me.
They cried, but *there was* none to save *them*:
Even unto the Lord, but he answered them not.
Then did I beat them small as the dust before the wind:
I did cast them out as the dirt in the streets.
Thou hast delivered me from the strivings of the people;
And thou hast made me the head of the heathen:
A people *whom* I have not known shall serve me.
As soon as they hear of me, they shall obey me:
The strangers shall submit themselves unto me.
The strangers shall fade away,
And be afraid out of their close places.
The Lord liveth; and blessed *be* my rock;
And let the God of my salvation be exalted.
It is God that avengeth me,
And subdueth the people under me.
He delivereth me from mine enemies:
Yea, thou liftest me up above those that rise up against me:

Thou hast delivered me from the violent man.
Therefore will I give thanks unto thee, O Lord, among the heathen,
And sing praises unto thy name.
Great deliverance giveth he to his king;
And sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalm XIX

The heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which *is* as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth *is* from the end of the heaven, and his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
The law of the Lord *is* perfect, converting the soul:
The testimony of the Lord *is* sure, making wise the simple.
The statutes of the Lord *are* right, rejoicing the heart:
The commandment of the Lord *is* pure, enlightening the eyes.
The fear of the Lord *is* clean, enduring for ever:

The judgments of the Lord *are* true *and* righteous altogether.
More to be desired *are they* than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them *there is* great reward.
Who can understand *his* errors?
Cleanse thou me from secret *faults*.
Keep back thy servant also from presumptuous *sins*;
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psalm XX

The Lord hear thee in the day of trouble;
The name of the God of Jacob defend thee;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee according to thine own heart,
And fulfil all thy counsel.
We will rejoice in thy salvation,
And in the name of our God we will set up *our* banners:

The Lord fulfil all thy petitions.
Now know I that the Lord saveth his anointed;
He will hear him from his holy heaven
With the saving strength of his right hand.
Some *trust* in chariots, and some in horses:
But we will remember the name of the Lord our God.
They are brought down and fallen:
But we are risen, and stand upright.
Save, Lord:
Let the king hear us when we call.

Psalm XXI

The king shall joy in thy strength, O Lord;
And in thy salvation how greatly shall he rejoice!
Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
For thou preventest him with the blessings of goodness:
Thou settest a crown of pure gold on his head.
He asked life of thee, *and* thou gavest *it* him,
Even length of days for ever and ever.
His glory *is* great in thy salvation:
Honour and majesty hast thou laid upon him.
For thou hast made him most blessed for ever:
Thou hast made him exceeding glad with thy countenance.
For the king trusteth in the Lord,
And through the mercy of the most High he shall not be moved.
Thine hand shall find out all thine enemies:
Thy right hand shall find out those that hate thee.

O my strength, haste thee to help me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth:
For thou hast heard me from the horns of the unicorns.
I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear the LORD, praise him;
All ye the seed of Jacob, glorify him;
And fear him, all ye the seed of Israel.
For he hath not despised nor abhorred
The affliction of the afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.
My praise *shall be* of thee in the great congregation:
I will pay my vows before them that fear him.
The meek shall eat and be satisfied:
They shall praise the LORD that seek him:
Your heart shall live for ever.
All the ends of the world shall remember and turn unto the LORD:
And all the kindreds of the nations shall worship before thee.
For the kingdom *is* the LORD's:
And he *is* the governor among the nations.
All *they that be* fat upon earth shall eat and worship:
All they that go down to the dust shall bow before him:
And none can keep alive his own soul.
A seed shall serve him;
It shall be accounted to the Lord for a generation.

They shoot out the lip, they shake the head, *saying*,
He trusted on the Lord, *that* he would deliver him:
Let him deliver him, seeing he delighted in him.
But thou *art* he that took me out of the womb:
Thou didst make me hope
When I was upon my mother's breasts.
I was cast upon thee from the womb:
Thou *art* my God from my mother's belly.
Be not far from me; for trouble *is* near;
For *there is* none to help.
Many bulls have compassed me:
Strong *bulls* of Bashan have beset me round.
They gaped upon me *with* their mouths,
As a ravening and a roaring lion.
I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
My strength is dried up like a potsherd; and my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
For dogs have compassed me:
The assembly of the wicked have inclosed me:
They pierced my hands and my feet.
I may tell all my bones:
They look *and* stare upon me.
They part my garments among them,
And cast lots upon my vesture.
But be not thou far from me, O Lord:

And a pure heart;
Who hath not lifted up his soul into vanity,
Nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
This *is* the generation of them that seek him,
That seek thy face, O Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors; and the King of glory shall come in.
Who *is* this King of glory?
The LORD strong and mighty, the LORD mighty in battle.
Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors; and the King of glory shall come in.
Who is this King of glory?
The LORD of hosts, he *is* the King of glory.

PSALM XXV

Unto thee, O LORD, do I lift up my soul.
O my God, I trust in thee: let me not be ashamed,
Let not mine enemies triumph over me.
Yea, let none that wait on thee be ashamed:
Let them be ashamed which transgress without cause.
Shew me thy ways, O LORD;
Teach me thy paths.
Lead me in thy truth, and teach me:
For thou *art* the God of my salvation; on thee do I wait all the day.

Remember, O LORD, thy tender mercies and thy loving-kindnesses;
For they *have been* ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me for thy goodness' sake, O LORD.
Good and upright *is* the LORD:
Therefore will he teach sinners in the way.
The meek will he guide in judgment:
And the meek will he teach his way.
All the paths of the LORD *are* mercy and truth
Unto such as keep his covenant and his testimonies.
For thy name's sake, O LORD,
Pardon mine iniquity; for it *is* great.
What man *is* he that feareth the LORD?
Him shall he teach in the way *that* he shall choose.
His soul shall dwell at ease;
And his seed shall inherit the earth.
The secret of the LORD *is* with them that fear him;
And he will show them his covenant.
Mine eyes *are* ever toward the LORD;
For he shall pluck my feet out of the net.
Turn thee unto me, and have mercy upon me;
For I *am* desolate and afflicted.
The troubles of my heart are enlarged:
O bring thou me out of my distresses.
Look upon mine affliction and my pain;
And forgive all my sins.
Consider mine enemies; for they are many;

And they hate me with cruel hatred.
O keep my soul, and deliver me :
Let me not be ashamed ; for I put my trust in thee.
Let integrity and uprightness preserve me ;
For I wait on thee.
Redeem Israel, O God,
Out of all his troubles.

Psalm XXVI

Judge me, O Lord ;
For I have walked in mine integrity :
I have trusted also in the Lord ;
Therefore I shall not slide.
Examine me, O Lord, and prove me ;
Try my reins and my heart.
For thy lovingkindness *is* before mine eyes :
And I have walked in thy truth.
I have not sat with vain persons,
Neither will I go in with dissemblers.
I have hated the congregation of evil doers ;
And will not sit with the wicked.
I will wash mine hands in innocency :
So will I compass thine altar, O Lord :
That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.
Lord, I have loved the habitation of thy house,
And the place where thine honour dwelleth.
Gather not my soul with sinners, nor my life with blo
men :

In whose hands *is* mischief, and their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
My foot standeth in an even place:
In the congregations will I bless the Lord.

Psalm XXVII

The Lord *is* my light and my salvation; whom shall I fear?
The Lord *is* the strength of my life; of whom shall I be afraid?
When the wicked, *even* mine enemies and my foes,
Came upon me to eat up my flesh, they stumbled and fell.
Though an host should encamp against me, my heart shall not fear:
Though war should rise against me, in this *will* I *be* confident.
One *thing* have I desired of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord, and to inquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up
Above mine enemies round about me:
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.
Hear, O Lord, *when* I cry with my voice:

Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, Lord, will I seek.
Hide not thy face *far* from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then the Lord will take me up.
Teach me thy way, O Lord,
And lead me in a plain path, because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.
I had fainted, unless I had believed
To see the goodness of the Lord in the land of the living.
Wait on the Lord: be of good courage, and he shall strengthen thine heart:
Wait, I say, on the Lord.

Psalm XXVIII

Unto thee will I cry, O Lord my rock; be not silent to me:
Lest, *if* thou be silent to me, I become like them that go down into the pit.
Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.
Draw me not away with the wicked,
And with the workers of iniquity,
Which speak peace to their neighbours,

But mischief *is* in their hearts.
Give them according to their deeds,
And according to the wickedness of their endeavours:
Give them after the work of their hands;
Render to them their desert.
Because they regard not the works of the LORD, nor the operation of his hands,
He shall destroy them, and not build them up.
Blessed *be* the LORD,
Because he hath heard the voice of my supplications.
The LORD *is* my strength and my shield;
My heart trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
The LORD *is* their strength,
And he *is* the saving strength of his anointed.
Save thy people, and bless thine inheritance:
Feed them also, and lift them up for ever.

PSALM XXIX

Give unto the LORD, O ye mighty,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name;
Worship the LORD in the beauty of holiness.
The voice of the LORD *is* upon the waters:
The God of glory thundereth:
The LORD *is* upon many waters.
The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.

The voice of the LORD breaketh the cedars;
Yea, the LORD breaketh the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young unicorn.
The voice of the LORD divideth the flames of fire.
The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh.
The voice of the LORD maketh the hinds to calve,
And discovereth the forests:
And in his temple doth every one speak of *his* glory.
The LORD sitteth upon the flood;
Yea, the LORD sitteth King for ever.
The LORD will give strength unto his people;
The LORD will bless his people with peace.

PSALM XXX

I will extol thee, O LORD; for thou hast lifted me up,
And hast not made my foes to rejoice over me.
O LORD my God, I cried unto thee,
And thou hast healed me.
O LORD, thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the pit.
Sing unto the LORD, O ye saints of his,
And give thanks at the remembrance of his holiness.
For his anger *endureth but* a moment; in his favour *is* life:
Weeping may endure for a night, but joy *cometh* in the morning.
And in my prosperity I said, I shall never be moved.

Lord, by thy favour thou hast made my mountain to stand strong.
Thou didst hide thy face, *and* I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication.
What profit *is there* in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?
Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.
Thou hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness;
To the end that *my* glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

Psalm XXXI

In thee, O Lord, do I put my trust; let me never be ashamed:
Deliver me in thy righteousness.
Bow down thine ear to me;
Deliver me speedily:
Be thou my strong rock,
For an house of defence to save me.
For thou *art* my rock and my fortress;
Therefore for thy name's sake lead me, and guide me.
Pull me out of the net that they have laid privily for me:
For thou *art* my strength.

Into thine hand I commit my spirit:
Thou hast redeemed me, O Lord God of truth.
I have hated them that regard lying vanities:
But I trust in the Lord.
I will be glad and rejoice in thy mercy:
For thou hast considered my trouble;
Thou hast known my soul in adversities;
And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.
Have mercy upon me, O Lord, for I am in trouble:
Mine eye is consumed with grief, *yea*, my soul and my belly.
For my life is spent with grief,
And my years with sighing:
My strength faileth because of mine iniquity,
And my bones are consumed.
I was a reproach among all mine enemies,
But especially among my neighbours,
And a fear to mine acquaintance:
They that did see me without fled from me.
I am forgotten as a dead man out of mind:
I am like a broken vessel.
For I have heard the slander of many:
Fear *was* on every side:
While they took counsel together against me, they devised to take away my life.
But I trusted in thee, O Lord:
I said, Thou *art* my God. My times *are* in thy hand:
Deliver me from the hand of mine enemies,
And from them that persecute me.

Make thy face to shine upon thy servant :
Save me for thy mercies' sake.
Let me not be ashamed, O Lord ;
For I have called upon thee :
Let the wicked be ashamed,
And let them be silent in the grave.
Let the lying lips be put to silence ;
Which speak grievous things proudly and contemptuously against the righteous.
Oh how great *is* thy goodness,
Which thou hast laid up for them that fear thee ;
Which thou hast wrought for them that trust in thee before the sons of men !
Thou shalt hide them
In the secret of thy presence from the pride of man :
Thou shalt keep them secretly in a pavilion
From the strife of tongues.
Blessed *be* the Lord : for he hath shewed me
His marvellous kindness in a strong city.
For I said in my haste,
I am cut off from before thine eyes :
Nevertheless thou heardest the voice
Of my supplications when I cried unto thee.
O love the Lord, all ye his saints :
For the Lord preserveth the faithful,
And plentifully rewardeth the proud doer.
Be of good courage,
And he shall strengthen your heart, all ye that hope in the Lord.

Psalm XXXII

Blessed *is he*
Whose transgression *is* forgiven, *whose* sin *is* covered.
Blessed *is* the man unto whom the Lord imputeth not iniquity,
And in whose spirit *there is* no guile.
When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night thy hand was heavy upon me:
My moisture is turned into the drought of summer.
I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I said, I will confess my transgressions unto the Lord;
And thou forgavest the iniquity of my sin.
For this shall every one that is godly pray unto thee
In a time when thou mayest be found:
Surely in the floods of great waters they shall not come nigh unto him.
Thou *art* my hiding place; thou shalt preserve me from trouble;
Thou shalt compass me about with songs of deliverance.
I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
Be ye not as the horse, *or* as the mule,
Which have no understanding:
Whose mouth must be held in with bit and bridle, lest *they come near* unto thee.

Many sorrows *shall be* to the wicked:
But he that trusteth in the LORD, mercy shall compass
him about.
Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all *ye that are* upright in heart.

PSALM XXXIII

Rejoice in the LORD, O ye righteous:
For praise is comely for the upright.
Praise the LORD with harp:
Sing unto him with the psaltery *and* an instrument of
ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.
For the word of the LORD *is* right;
And all his works *are done* in truth.
He loveth righteousness and judgment:
The earth is full of the goodness of the LORD.
By the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the depth in storehouses.
Let all the earth fear the LORD:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was *done;*
He commanded, and it stood fast.
The LORD bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.
The counsel of the LORD standeth for ever,

The thoughts of his heart to all generations.
Blessed *is* the nation whose God *is* the LORD;
And the people *whom* he hath chosen for his own inheritance.
The LORD looketh from heaven;
He beholdeth all the sons of men.
From the place of his habitation he looketh
Upon all the inhabitants of the earth.
He fashioneth their hearts alike;
He considereth all their works.
There is no king saved by the multitude of an host:
A mighty man is not delivered by much strength.
An horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.
Behold, the eye of the LORD *is* upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul waiteth for the LORD:
He *is* our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O LORD, be upon us,
According as we hope in thee.

PSALM XXXIV

I will bless the LORD at all times:
His praise *shall* continually *be* in my mouth.
My soul shall make her boast in the LORD:
The humble shall hear *thereof*, and be glad.

O magnify the LORD with me,
And let us exalt his name together.
I sought the LORD, and he heard me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces were not ashamed.
This poor man cried, and the LORD heard *him*,
And saved him out of all his troubles.
The angel of the LORD encampeth round about them
that fear him,
And delivereth them.
O taste and see that the LORD *is* good:
Blessed *is* the man *that* trusteth in him.
O fear the LORD, ye his saints:
For *there is* no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good *thing*.
Come, ye children, hearken unto me:
I will teach you the fear of the LORD
What man *is he that* desireth life,
And loveth *many* days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the LORD *are* upon the righteous,
And his ears *are open* unto their cry.
The face of the LORD *is* against them that do evil,
To cut off the remembrance of them from the earth.

The righteous cry, and the LORD heareth,
And delivereth them out of all their troubles.
The LORD *is* nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
Many *are* the afflictions of the righteous:
But the LORD delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

PSALM XXXV

Plead *my cause*, O LORD, with them that strive with me:
Fight against them that fight against me.
Take hold of shield and buckler,
And stand up for mine help.
Draw out also the spear, and stop *the way*
Against them that persecute me:
Say unto my soul, I *am* thy salvation.
Let them be confounded and put to shame
That seek after my soul:
Let them be turned back and brought to confusion
That devise my hurt.
Let them be as chaff before the wind:
And let the angel of the LORD chase *them*.
Let their way be dark and slippery:
And let the angel of the LORD persecute them.

For without cause have they hid for me their net *in* a pit,
Which without cause they have digged for my soul.
Let destruction come upon him at unawares;
And let his net that he hath hid catch himself:
Into that very destruction let him fall.
And my soul shall be joyful in the LORD:
It shall rejoice in his salvation.
All my bones shall say,
LORD, who *is* like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?
False witnesses did rise up;
They laid to my charge *things* that I knew not.
They rewarded me evil for good
To the spoiling of my soul.
But as for me, when they were sick, my clothing *was* sackcloth:
I humbled my soul with fasting;
And my prayer returned into mine own bosom.
I behaved myself as though *he had been* my friend *or* brother:
I bowed down heavily, as one that mourneth *for his* mother.
But in mine adversity they rejoiced,
And gathered themselves together:
Yea, the abjects gathered themselves together against me, and I knew *it* not;
They did tear *me*, and ceased not:
With hypocritical mockers in feasts,
They gnashed upon me with their teeth.

Lord, how long wilt thou look on?
Rescue my soul from their destructions,
My darling from the lions.
I will give thee thanks in the great congregation:
I will praise thee among much people.
Let not them that are mine enemies wrongfully rejoice over me:
Neither let them wink with the eye
That hate me without a cause.
For they speak not peace:
But they devise deceitful matters
Against *them that are* quiet in the land.
Yea, they opened their mouth wide against me,
And said, Aha, aha, our eye hath seen *it*.
This thou hast seen, O LORD:
Keep not silence:
O Lord, be not far from me.
Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.
Judge me, O LORD my God, according to thy righteousness;
And let them not rejoice over me.
Let them not say in their hearts, Ah, so would we have it:
Let them not say, We have swallowed him up.
Let them be ashamed
And brought to confusion together
That rejoice at mine hurt:
Let them be clothed with shame and dishonour
That magnify *themselves* against me.

Let them shout for joy, and be glad,
That favour my righteous cause:
Yea, let them say continually, Let the LORD be magnified,
Which hath pleasure in the prosperity of his servant.
And my tongue shall speak
Of thy righteousness *and* of thy praise all the day long.

PSALM XXXVI

The transgression of the wicked saith within my heart,
That there is no fear of God before his eyes.
For he flattereth himself in his own eyes,
Until his iniquity be found to be hateful.
The words of his mouth *are* iniquity and deceit:
He hath left off to be wise, *and* to do good.
He deviseth mischief upon his bed;
He setteth himself in a way *that is* not good;
He abhorreth not evil.
Thy mercy, O LORD, *is* in the heavens;
And thy faithfulness *reacheth* unto the clouds.
Thy righteousness *is* like the great mountains;
Thy judgments *are* a great deep:
O LORD, thou preservest man and beast.
How excellent *is* thy lovingkindness, O God!
Therefore the children of men put their trust
Under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.

For with thee *is* the fountain of life:
In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked remove me.
There are the workers of iniquity fallen:
They are cast down, and shall not be able to rise.

Psalm XXXVII

Fret not thyself because of evildoers,
Neither be thou envious against the workers of iniquity.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
So shalt thou dwell in the land, and verily thou shalt be fed.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord; trust also in him;
And he shall bring *it* to pass.
And he shall bring forth thy righteousness as the light,
And thy judgment as the noonday.
Rest in the Lord,
And wait patiently for him:
Fret not thyself
Because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:

Fret not thyself in any wise to do evil.
For evildoers shall be cut off:
But those that wait upon the LORD, they shall inherit the earth.
For yet a little while, and the wicked *shall* not *be*:
Yea, thou shalt diligently consider his place, and it *shall* not *be*.
But the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord shall laugh at him:
For he seeth that his day is coming.
The wicked have drawn out the sword, and have bent their bow,
To cast down the poor and needy, *and* to slay such as be of upright conversation.
Their sword shall enter into their own heart,
And their bows shall be broken.
A little that a righteous man hath
Is better than the riches of many wicked.
For the arms of the wicked shall be broken:
But the LORD upholdeth the righteous.
The LORD knoweth the days of the upright:
And their inheritance shall be for ever.
They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.
But the wicked shall perish,
And the enemies of the LORD *shall be* as the fat of lambs:

They shall consume;
Into smoke shall they consume away.
The wicked borroweth, and payeth not again:
But the righteous sheweth mercy, and giveth.
For *such as be* blessed of him shall inherit the earth;
And *they that be* cursed of him shall be cut off.
The steps of a *good* man are ordered by the Lord:
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the Lord upholdeth *him with* his hand.
I have been young, and *now* am old;
Yet have I not seen the righteous forsaken, nor his seed begging bread.
He is ever merciful, and lendeth; and his seed *is* blessed.
Depart from evil, and do good;
And dwell for evermore.
For the Lord loveth judgment,
And forsaketh not his saints;
They are preserved for ever:
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.
The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
The law of his God *is* in his heart;
None of his steps shall slide.
The wicked watcheth the righteous,
And seeketh to slay him.
The Lord will not leave him in his hand,

Nor condemn him when he is judged.
Wait on the Lord, and keep his way,
And he shall exalt thee to inherit the land:
When the wicked are cut off, thou shalt see *it*.
I have seen the wicked in great power,
And spreading himself like a green bay tree.
Yet he passed away, and, lo, he *was* not:
Yea, I sought him, but he could not be found.
Mark the perfect *man*, and behold the upright:
For the end of *that* man *is* peace.
But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.
But the salvation of the righteous *is* of the Lord:
He is their strength in the time of trouble.
And the Lord shall help them, and deliver them:
He shall deliver them from the wicked, and save them,
Because they trust in him.

Psalm XXXVIII

O Lord, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
For thine arrows stick fast in me,
And thy hand presseth me sore.
There is no soundness in my flesh because of thine anger;
Neither *is there any* rest in my bones because of my sin.
For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
My wounds stink *and* are corrupt
Because of my foolishness.

I am troubled; I am bowed down greatly;
I go mourning all the day long.
For my loins are filled with a loathsome *disease*:
And *there is* no soundness in my flesh.
I am feeble and sore broken: I have roared
By reason of the disquietness of my heart.
Lord, all my desire *is* before thee;
And my groaning is not hid from thee.
My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
My lovers and my friends stand aloof from my sore;
And my kinsmen stand afar off.
They also that seek after my life lay snares *for me*:
And they that seek my hurt speak mischievous things,
and imagine deceits all the day long.
But I, as a deaf *man*, heard not;
And *I was* as a dumb man *that* openeth not his mouth.
Thus I was as a man that heareth not,
And in whose mouth *are* no reproofs.
For in thee, O LORD, do I hope:
Thou wilt hear, O Lord my God.
For I said, *Hear me*,
Lest *otherwise* they should rejoice over me:
When my foot slippeth,
They magnify *themselves* against me.
For I *am* ready to halt,
And my sorrow *is* continually before me.
For I will declare mine iniquity;
I will be sorry for my sin.

But mine enemies *are* lively, *and* they are strong:
And they that hate me wrongfully are multiplied.
They also that render evil for good are mine adversaries;
Because I follow *the thing that* good *is*.
Forsake me not, O LORD:
O my God, be not far from me.
Make haste to help me,
O Lord my salvation.

PSALM XXXIX

I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
I was dumb with silence,
I held my peace, *even* from good; and my sorrow was stirred.
My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue,
LORD, make me to know mine end,
And the measure of my days, what it *is*;
That I may know how frail I *am*.
Behold, thou hast made my days *as* an handbreadth;
And mine age *is* as nothing before thee:
Verily every man at his best state
Is altogether vanity.
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up *riches*,

And knoweth not who shall gather them.
And now, Lord, what wait I for?
My hope *is* in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth;
Because thou didst *it.*
Remove thy stroke away from me:
I am consumed by the blow of thine hand.
When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man *is* vanity.
Hear my prayer, O LORD,
And give ear unto my cry;
Hold not thy peace at my tears:
For I *am* a stranger with thee,
And a sojourner, as all my fathers *were.*
O spare me, that I may recover strength,
Before I go hence, and be no more.

PSALM XL

I waited patiently for the LORD;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the
miry clay,
And set my feet upon a rock, *and* established my goings.
And he hath put a new song in my mouth,
Even praise unto our God:
Many shall see *it*, and fear,

And shall trust in the LORD.
Blessed *is* that man that maketh the LORD his trust,
And respecteth not the proud, nor such as turn aside to lies.
Many, O LORD my God, *are* thy wonderful works *which* thou hast done,
And thy thoughts *which are* to us-ward:
They cannot be reckoned up in order unto thee:
If I would declare and speak *of them*, they are more than can be numbered.
Sacrifice and offering thou didst not desire; mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I come:
In the volume of the book *it is* written of me,
I delight to do thy will, O my God: Yea, thy law *is* within my heart.
I have preached righteousness in the great congregation:
Lo, I have not refrained my lips, O LORD, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from the great congregation.
Withhold not thou thy tender mercies from me, O LORD:
Let thy lovingkindness and thy truth continually preserve me.
For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head:

Therefore my heart faileth me.
Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.
Let them be ashamed and confounded together
That seek after my soul to destroy it;
Let them be driven backward and put to shame
That wish me evil.
Let them be desolate for a reward of their shame
That say unto me, Aha, aha.
Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation say continually, The LORD be magnified.
But I *am* poor and needy;
Yet the Lord thinketh upon me:
Thou *art* my help and my deliverer;
Make no tarrying, O my God.

PSALM XLI

Blessed *is* he that considereth the poor:
The LORD will deliver him in time of trouble.
The LORD will preserve him, and keep him alive;
And he shall be blessed upon the earth:
And thou wilt not deliver him unto the will of his enemies.
The LORD will strengthen him upon the bed of languishing:
Thou wilt make all his bed in his sickness.
I said, LORD, be merciful unto me: heal my soul;
For I have sinned against thee.
Mine enemies speak evil of me,
When shall he die, and his name perish?

And if he come to see *me*, he speaketh vanity:
His heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.
All that hate me whisper together against me:
Against me do they devise my hurt.
An evil disease, *say they*, cleaveth fast unto him:
And *now* that he lieth he shall rise up no more.
Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,
Hath lifted up *his* heel against me.
But thou, O LORD, be merciful unto me,
And raise me up, that I may requite them.
By this I know that thou favourest me,
Because mine enemy doth not triumph over me.
And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.
Blessed *be* the LORD God of Israel
From everlasting, and to everlasting. Amen, and Amen.

PSALM XLII

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where *is* thy God?
When I remember these *things*,
I pour out my soul in me:
For I had gone with the multitude,

I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
Why art thou cast down, O my soul?
And *why* art thou disquieted in me?
Hope thou in God:
For I shall yet praise him *for* the help of his countenance.
O my God, my soul is cast down within me:
Therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the daytime,
And in the night his song *shall be* with me,
And my prayer unto the God of my life.
I will say unto God my rock,
Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me;
While they say daily unto me, Where *is* thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God:
For I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII

Judge me, O God, and plead my cause against an ungodly nation:

O deliver me from the deceitful and unjust man.
For thou *art* the God of my strength:
Why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?
O send out thy light and thy truth: let them lead me;
Let them bring me unto thy holy hill, and to thy tabernacles.
Then will I go unto the altar of God, unto God my exceeding joy:
Yea, upon the harp will I praise thee, O God my God.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in God:
For I shall yet praise him, *who is* the health of my countenance, and my God.

Psalm XLIV

We have heard with our ears, O God, our fathers have told us,
What work thou didst in their days, in the times of old.
How thou didst drive out the heathen with thy hand, and plantedst them;
How thou didst afflict the people, and cast them out.
For they got not the land in possession by their own sword, neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
Because thou hadst a favour unto them.
Thou art my King, O God:

Command deliverances for Jacob.
Through thee will we push down our enemies:
Through thy name will we tread them under that r
up against us.
For I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our enemies,
And hast put them to shame that hated us.
In God we boast all the day long,
And praise thy name for ever.
But thou hast cast off, and put us to shame;
And goest not forth with our armies.
Thou makest us to turn back from the enemy:
And they which hate us spoil for themselves.
Thou hast given us like sheep *appointed* for meat;
And hast scattered us among the heathen.
Thou sellest thy people for nought,
And dost not increase *thy wealth* by their price.
Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about
Thou makest us a byword among the heathen,
A shaking of the head among the people.
My confusion *is* continually before me,
And the shame of my face hath covered me,
For the voice of him that reproacheth and blasphemet
By reason of the enemy and avenger.
All this is come upon us; yet have we not forgotten th
Neither have we dealt falsely in thy covenant.
Our heart is not turned back,

Neither have our steps declined from thy way;
Though thou hast sore broken us in the place of dragons,
And covered us with the shadow of death.
If we have forgotten the name of our God,
Or stretched out our hands to a strange god;
Shall not God search this out?
For he knoweth the secrets of the heart.
Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.
Awake, why sleepest thou, O Lord?
Arise, cast *us* not off for ever.
Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
Arise for our help,
And redeem us for thy mercies' sake.

Psalm XLV

My heart is inditing a good matter:
I speak of the things which I have made touching the king:
My tongue *is* the pen of a ready writer.
Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon *thy* thigh, O *most* mighty,
With thy glory and thy majesty.
And in thy majesty ride prosperously
Because of truth and meekness *and* righteousness;

And thy right hand shall teach thee terrible things.
Thine arrows *are* sharp in the heart of the king's enemies;
Whereby the people fall under thee.
Thy throne, O God, *is* for ever and ever:
The sceptre of thy kingdom *is* a right sceptre.
Thou lovest righteousness, and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments *smell* of myrrh, and aloes, *and* cassia,
Out of the ivory palaces, whereby they have made thee glad.
King's daughters *were* among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king greatly desire thy beauty:
For he *is* thy Lord; and worship thou him.
And the daughter of Tyre *shall be there* with a gift;
Even the rich among the people shall intreat thy favour.
The king's daughter *is* all glorious within:
Her clothing *is* of wrought gold.
She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her
Shall be brought unto thee.
With gladness and rejoicing shall they be brought:
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

Psalm XLVI

God *is* our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar *and* be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,
The holy *place* of the tabernacles of the most High.
God *is* in the midst of her; she shall not be moved:
God shall help her, *and that* right early.
The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts *is* with us;
The God of Jacob *is* our refuge.
Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I *am* God:
I will be exalted among the heathen,
I will be exalted in the earth.
The Lord of hosts *is* with us;
The God of Jacob *is* our refuge.

Psalm XLVII

O clap your hands, all ye people;
Shout unto God with the voice of triumph.
For the Lord most high *is* terrible;
He is a great King over all the earth.
He shall subdue the people under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved.
God is gone up with a shout,
The Lord with the sound of a trumpet.
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God *is* the King of all the earth:
Sing ye praises with understanding.
God reigneth over the heathen:
God sitteth upon the throne of his holiness.
The princes of the people are gathered together,
Even the people of the God of Abraham:
For the shields of the earth *belong* unto God:
He is greatly exalted.

Psalm XLVIII

Great *is* the Lord, and greatly to be praised
In the city of our God, *in* the mountain of his holines
Beautiful for situation, the joy of the whole earth,
Is mount Zion, *on* the sides of the north, the city of th
great King.
God is known in her palaces for a refuge.

For, lo, the kings were assembled,
They passed by together.
They saw *it*, *and* so they marvelled;
They were troubled, *and* hasted away.
Fear took hold upon them there,
And pain, as of a woman in travail.
Thou breakest the ships of Tarshish with an east wind.
As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God:
God will establish it for ever.
We have thought of thy lovingkindness, O God,
In the midst of thy temple.
According to thy name, O God,
So *is* thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion rejoice,
Let the daughters of Judah be glad, because of thy judgments.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks, consider her palaces;
That ye may tell *it* to the generation following.
For this God *is* our God for ever and ever:
He will be our guide *even* unto death.

PSALM XLIX

Hear this, all *ye* people;
Give ear, all *ye* inhabitants of the world: both low and high, rich and poor, together.

My mouth shall speak of wisdom;
And the meditation of my heart *shall be* of understanding.
I will incline mine ear to a parable:
I will open my dark saying upon the harp.
Wherefore should I fear in the days of evil,
When the iniquity of my heels shall compass me about?
They that trust in their wealth,
And boast themselves in the multitude of their riches;
None *of them* can by any means redeem his brother,
Nor give to God a ransom for him:
(For the redemption of their soul *is* precious,
And it ceaseth for ever:)
That he should still live for ever,
And not see corruption.
For he seeth *that* wise men die,
Likewise the fool and the brutish person perish, and leave their wealth to others.
Their inward thought *is*,
That their houses *shall continue* for ever,
And their dwelling places to all generations;
They call *their* lands after their own names.
Nevertheless man *being* in honour abideth not:
He is like the beasts *that* perish.
This their way *is* their folly:
Yet their posterity approve their sayings.
Like sheep they are laid in the grave;
Death shall feed on them;
And the upright shall have dominion over them in the morning;

And their beauty shall consume in the grave from their dwelling.
But God will redeem my soul from the power of the grave:
For he shall receive me.
Be not thou afraid when one is made rich,
When the glory of his house is increased;
For when he dieth he shall carry nothing away:
His glory shall not descend after him.
Though while he lived he blessed his soul:
And *men* will praise thee, when thou doest well to thyself.
He shall go to the generation of his fathers;
They shall never see light.
Man *that is* in honour, and understandeth not,
Is like the beasts *that* perish.

Psalm L

The mighty God, *even* the Lord,
Hath spoken, and called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, God hath shined.
Our God shall come,
And shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.
He shall call to the heavens from above, and to the earth,
That he may judge his people.
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
And the heavens shall declare his righteousness:

And thy tongue frameth deceit.
Thou sittest *and* speakest against thy brother;
Thou slanderest thine own mother's son.
These *things* hast thou done, and I kept silence;
Thou thoughtest that I was altogether *such an one* as thyself:
But I will reprove thee,
And set *them* in order before thine eyes.
Now consider this, ye that forget God,
Lest I tear *you* in pieces, and *there be* none to deliver.
Whoso offereth praise glorifieth me:
And to him that ordereth *his* conversation *aright* will I shew the salvation of God.

PSALM LI

Have mercy upon me, O God, according to thy lovingkindness:
According unto the multitude of thy tender mercies
Blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin *is* ever before me.
Against thee, thee only, have I sinned,
And done *this* evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

Psalm LII

Why boastest thou thyself in mischief, O mighty man?
The goodness of God *endureth* continually.
Thy tongue deviseth mischiefs;
Like a sharp razor, working deceitfully.
Thou lovest evil more than good;
And lying rather than to speak righteousness.
Thou lovest all devouring words,
O *thou* deceitful tongue.
God shall likewise destroy thee for ever,
He shall take thee away,
And pluck thee out of *thy* dwelling place,
And root thee out of the land of the living.
The righteous also shall see, and fear,
And shall laugh at him:
Lo, *this is* the man *that* made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.
But I *am* like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
I will praise thee for ever, because thou hast done *it*:
And I will wait on thy name; for *it is* good before thy saints.

Psalm LIII

The fool hath said in his heart,
There is no God.
Corrupt are they,
And have done abominable iniquity:
There is none that doeth good.
God looked down from heaven upon the children of men,
To see if there were *any* that did understand, that did seek God.
Every one of them is gone back:
They are altogether become filthy;
There is none that doeth good, no, not one.
Have the workers of iniquity no knowledge?
Who eat up my people *as* they eat bread:
They have not called upon God.
There were they in great fear, *where* no fear was:
For God hath scattered the bones of him that encampeth *against* thee:
Thou hast put *them* to shame,
Because God hath despised them.
Oh that the salvation of Israel *were come* out of Zion!
When God bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

Psalm LIV

Save me, O God, by thy name,
And judge me by thy strength.
Hear my prayer, O God;

Give ear to the words of my mouth.
For strangers are risen up against me,
And oppressors seek after my soul:
They have not set God before them.
Behold, God *is* mine helper:
The Lord *is* with them that uphold my soul.
He shall reward evil unto mine enemies:
Cut them off in thy truth.
I will freely sacrifice unto thee:
I will praise thy name, O LORD; for *it is* good.
For he hath delivered me out of all trouble:
And mine eye hath seen *his desire* upon mine enemies.

PSALM LV

Give ear to my prayer, O God;
And hide not thyself from my supplication.
Attend unto me, and hear me:
I mourn in my complaint, and make a noise;
Because of the voice of the enemy, because of the oppression of the wicked:
For they cast iniquity upon me, and in wrath they hate me.
My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
And I said, Oh that I had wings like a dove!
For then would I fly away, and be at rest.
Lo, *then* would I wander far off,

And remain in the wilderness.
I would hasten my escape
From the windy storm *and* tempest.
Destroy, O Lord, *and* divide their tongues:
For I have seen violence and strife in the city.
Day and night they go about it upon the walls thereof:
Mischief also and sorrow *are* in the midst of it.
Wickedness *is* in the midst thereof:
Deceit and guile depart not from her streets.
For *it was* not an enemy *that* reproached me;
Then I could have borne *it*:
Neither *was it* he that hated me *that* did magnify *himself* against me;
Then I would have hid myself from him:
But *it was* thou, a man mine equal,
My guide, and mine acquaintance.
We took sweet counsel together,
And walked unto the house of God in company.
Let death seize upon them,
And let them go down quick into hell:
For wickedness *is* in their dwellings, *and* among them.
As for me, I will call upon God;
And the Lord shall save me.
Evening, and morning, and at noon, will I pray, and cry aloud:
And he shall hear my voice.
He hath delivered my soul in peace from the battle *that was* against me:
For there were many with me.

God shall hear, and afflict them,
Even he that abideth of old.
Because they have no changes,
Therefore they fear not God.
He hath put forth his hands against such as be at peace with him:
He hath broken his covenant.
The words of his mouth were smoother than butter,
But war *was* in his heart:
His words were softer than oil,
Yet *were* they drawn swords.
Cast thy burden upon the LORD, and he shall sustain thee:
He shall never suffer the righteous to be moved.
But thou, O God, shalt bring them down
Into the pit of destruction:
Bloody and deceitful men shall not live out half their days;
But I will trust in thee.

PSALM LVI

Be merciful unto me, O God: for man would swallow me up;
He fighting daily oppresseth me.
Mine enemies would daily swallow *me* up:
For *they be* many that fight against me, O thou most High.
What time I am afraid, I will trust in thee.
In God I will praise his word, in God I have put my trust;
I will not fear what flesh can do unto me.

Every day they wrest my words:
All their thoughts *are* against me for evil.
They gather themselves together, they hide themselves,
They mark my steps, when they wait for my soul.
Shall they escape by iniquity?
In *thine* anger cast down the people, O God.
Thou tellest my wanderings:
Put thou my tears into thy bottle:
Are they not in thy book?
When I cry *unto thee*, then shall mine enemies turn back:
This I know; for God *is* for me.
In God will I praise *his* word:
In the LORD will I praise *his* word.
In God have I put my trust:
I will not be afraid what man can do unto me.
Thy vows *are* upon me, O God:
I will render praises unto thee.
For thou hast delivered my soul from death:
Wilt not *thou deliver* my feet from falling,
That I may walk before God in the light of the living?

PSALM LVII

Be merciful unto me, O God, be merciful unto me:
For my soul trusteth in thee:
Yea, in the shadow of thy wings will I make my refuge,
Until *these* calamities be overpast.
I will cry unto God most high;
Unto God that performeth *all things* for me.
He shall send from heaven,

And save me *from* the reproach of him that would swallow me up.
God shall send forth his mercy and his truth.
My soul *is* among lions:
And I lie *even among* them that are set on fire, *even* the sons of men,
Whose teeth *are* spears and arrows, and their tongue a sharp sword.
Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.
They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me,
Into the midst whereof they are fallen *themselves*.
My heart is fixed, O God, my heart is fixed:
I will sing and give praise.
Awake up, my glory; awake, psaltery and harp:
I *myself* will awake early.
I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
For thy mercy *is* great unto the heavens,
And thy truth unto the clouds.
Be thou exalted, O God, above the heavens:
Let thy glory *be* above all the earth.

Psalm LVIII

Do ye indeed speak righteousness, O congregation?
Do ye judge uprightly, O ye sons of men?
Yea, in heart ye work wickedness;

Ye weigh the violence of your hands in the earth.
The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
Their poison *is* like the poison of a serpent:
They are like the deaf adder *that* stoppeth her ear;
Which will not hearken to the voice of charmers,
charming never so wisely.
Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O LORD.
Let them melt away as waters *which* run continually:
When he bendeth *his bow to shoot* his arrows,
Let them be as cut in pieces.
As a snail *which* melteth, let *every one of them* pass away:
Like the untimely birth of a woman, *that* they may not
see the sun.
Before your pots can feel the thorns,
He shall take them away as with a whirlwind,
Both living, and in *his* wrath.
The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.
So that a man shall say,
Verily *there is* a reward for the righteous:
Verily he is a God that judgeth in the earth.

PSALM LIX

Deliver me from mine enemies, O my God:
Defend me from them that rise up against me.
Deliver me from the workers of iniquity,
And save me from bloody men.

For, lo, they lie in wait for my soul:
The mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.
They run and prepare themselves without *my* fault:
Awake to help me, and behold.
Thou therefore, O LORD God of hosts, the God of Israel,
Awake to visit all the heathen:
Be not merciful to any wicked transgressors.
They return at evening:
They make a noise like a dog, and go round about the city.
Behold, they belch out with their mouth:
Swords *are* in their lips:
For who, *say they*, doth hear?
But thou, O LORD, shalt laugh at them;
Thou shalt have all the heathen in derision.
Because of his strength will I wait upon thee:
For God *is* my defence.
The God of my mercy shall prevent me:
God shall let me see *my desire* upon mine enemies.
Slay them not, lest my people forget:
Scatter them by thy power;
And bring them down, O Lord our shield.
For the sin of their mouth *and* the words of their lips
Let them even be taken in their pride:
And for cursing and lying *which* they speak.
Consume *them* in wrath, consume *them*,
That they *may* not *be*:

And let them know that God ruleth in Jacob
Unto the ends of the earth.
And at evening let them return;
And let them make a noise like a dog,
And go round about the city.
Let them wander up and down for meat,
And grudge if they be not satisfied.
But I will sing of thy power;
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence
And refuge in the day of my trouble.
Unto thee, O my strength, will I sing:
For God *is* my defence, *and* the God of my mercy.

Psalm LX

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased;
O turn thyself to us again.
Thou hast made the earth to tremble; thou hast broken it:
Heal the breaches thereof; for it shaketh.
Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of astonishment.
Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth.
That thy beloved may be delivered;
Save *with* thy right hand, and hear me.
God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.

Gilead *is* mine, and Manasseh *is* mine;
Ephraim also *is* the strength of mine head;
Judah *is* my lawgiver;
Moab *is* my washpot;
Over Edom will I cast out my shoe:
Philistia, triumph thou because of me.
Who will bring me *into* the strong city?
Who will lead me into Edom?
Wilt not thou, O God, *which* hadst cast us off?
And *thou*, O God, *which* didst not go out with our armies?
Give us help from trouble:
For vain *is* the help of man.
Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

PSALM LXI

Hear my cry, O God;
Attend unto my prayer.
From the end of the earth
Will I cry unto thee, when my heart is overwhelmed:
Lead me to the rock *that* is higher than I.
For thou hast been a shelter for me,
And a strong tower from the enemy.
I will abide in thy tabernacle for ever:
I will trust in the covert of thy wings.
For thou, O God, hast heard my vows:
Thou hast given *me* the heritage of those that fear thy name.
Thou wilt prolong the king's life:
And his years as many generations.

He shall abide before God for ever:
O prepare mercy and truth, *which* may preserve him.
So will I sing praise unto thy name for ever,
That I may daily perform my vows.

Psalm LXII

Truly my soul waiteth upon God:
From him *cometh* my salvation.
He only *is* my rock and my salvation; *he is* my defence;
I shall not be greatly moved.
How long will ye imagine mischief against a man?
Ye shall be slain all of you:
As a bowing wall *shall ye be, and as* a tottering fence.
They only consult to cast *him* down from his excellency:
They delight in lies:
They bless with their mouth,
But they curse inwardly.
My soul, wait thou only upon God;
For my expectation *is* from him.
He only *is* my rock and my salvation:
He is my defence; I shall not be moved.
In God *is* my salvation and my glory:
The rock of my strength, *and* my refuge, *is* in God.
Trust in him at all times; ye people,
Pour out your heart before him:
God *is* a refuge for us.
Surely men of low degree *are* vanity,
And men of high degree *are* a lie:
To be laid in the balance,

They *are* altogether *lighter* than vanity.
Trust not in oppression, and become not vain in robbery:
If riches increase, set not your heart *upon them*.
God hath spoken once; twice have I heard this;
That power *belongeth* unto God.
Also unto thee, O Lord, *belongeth* mercy:
For thou renderest to every man according to his work.

Psalm LXII

O God, thou *art* my God;
Early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee
In a dry and thirsty land, where no water is;
To see thy power and thy glory,
So *as* I have seen thee in the sanctuary.
Because thy lovingkindness *is* better than life,
My lips shall praise thee.
Thus will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as *with* marrow and fatness;
And my mouth shall praise *thee* with joyful lips:
When I remember thee upon my bed,
And meditate on thee in the *night* watches.
Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.
But those *that* seek my soul, to destroy *it*,
Shall go into the lower parts of the earth.

They shall fall by the sword:
They shall be a portion for foxes.
But the king shall rejoice in God;
Every one that sweareth by him shall glory:
But the mouth of them that speak lies shall be stopped.

Psalm LXIV

Hear my voice, O God, in my prayer:
Preserve my life from fear of the enemy.
Hide me from the secret counsel of the wicked;
From the insurrection of the workers of iniquity:
Who whet their tongue like a sword,
And bend *their bows to shoot* their arrows, *even* bitter words:
That they may shoot in secret at the perfect:
Suddenly do they shoot at him, and fear not.
They encourage themselves *in* an evil matter:
They commune of laying snares privily; they say, Who shall see them?
They search out iniquities;
They accomplish a diligent search:
Both the inward *thought* of every one *of them*,
And the heart, *is* deep.
But God shall shoot at them *with* an arrow;
Suddenly shall they be wounded.
So they shall make their own tongue to fall upon themselves:
All that see them shall flee away.
And all men shall fear, and shall declare the work of God;

For they shall wisely consider of his doing.
The righteous shall be glad in the LORD, and shall trust in him;
And all the upright in heart shall glory.

PSALM LXV

Praise waiteth for thee, O God, in Sion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed *is the man whom* thou choosest,
And causest to approach *unto thee, that* he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Even of thy holy temple.
By terrible things in righteousness
Wilt thou answer us, O God of our salvation;
Who art the confidence of all the ends of the earth,
And of them that are afar off *upon* the sea:
Which by his strength setteth fast the mountains;
Being girded with power:
Which stilleth the noise of the seas,
The noise of their waves, and the tumult of the people.
They also that dwell in the uttermost parts
Are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it:
Thou greatly enrichest it with the river of God, *which* is full of water:
Thou preparest them corn,
When thou hast so provided for it.
Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

Psalm LXVI

Make a joyful noise unto God, all ye lands:
Sing forth the honour of his name:
Make his praise glorious.
Say unto God,
How terrible *art thou in* thy works!
Through the greatness of thy power
Shall thine enemies submit themselves unto thee.
All the earth shall worship thee, and shall sing unto thee;
They shall sing *to* thy name.
Come and see the works of God:
He is terrible *in his* doing toward the children of men.

He turned the sea into dry *land:*
They went through the flood on foot:
There did we rejoice in him.
He ruleth by his power for ever;
His eyes behold the nations:
Let not the rebellious exalt themselves.
O bless our God, ye people,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Thou broughtest us into the net;
Thou laidest affliction upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water:
But thou broughtest us out into a wealthy *place.*
I will go into thy house with burnt offerings:
I will pay thee my vows,
Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.
I will offer unto thee burnt sacrifices of fatlings,
With the incense of rams;
I will offer bullocks with goats.
Come *and* hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,

The Lord will not hear *me*:
But verily God hath heard *me*;
He hath attended to the voice of my prayer.
Blessed *be* God,
Which hath not turned away my prayer, nor his mercy from me.

Psalm LXVII

God be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;
And God, *even* our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

Psalm LXVIII

Let God arise, let his enemies be scattered:
Let them also that hate him flee before him.
As smoke is driven away, *so* drive *them* away:

As wax melteth before the fire, *so* let the wicked perish at the presence of God.
But let the righteous be glad; let them rejoice before God:
Yea, let them exceedingly rejoice.
Sing unto God, sing praises to his name:
Extol him that rideth upon the heavens
By his name JAH, and rejoice before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families:
He bringeth out those which are bound with chains:
But the rebellious dwell in a dry *land*.
O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
The earth shook, the heavens also dropped at the presence of God:
Even Sinai itself *was moved* at the presence of God, the God of Israel.
Thou, O God, didst send a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was weary.
Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the poor.
The Lord gave the word:
Great *was* the company of those that published *it*.
Kings of armies did flee apace:
And she that tarried at home divided the spoil.

Though ye have lien among the pots,
Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.
When the Almighty scattered kings in it,
It was *white* as snow in Salmon.
The hill of God *is as* the hill of Bashan;
An high hill *as* the hill of Bashan.
Why leap ye, ye high hills?
This is the hill *which* God desireth to dwell in;
Yea, the LORD will dwell *in it* for ever.
The chariots of God *are* twenty thousand,
Even thousands of angels:
The Lord *is* among them,
As in Sinai, in the holy *place*.
Thou hast ascended on high,
Thou hast led captivity captive:
Thou hast received gifts for men;
Yea, *for* the rebellious also,
That the LORD God might dwell *among them*.
Blessed *be* the Lord,
Who daily loadeth us *with benefits*,
Even the God of our salvation.
He that is our God *is* the God of salvation;
And unto GOD the Lord *belong* the issues from death.
But God shall wound the head of his enemies,
And the hairy scalp of such an one as goeth on still in his trespasses.
The Lord said,
I will bring again from Bashan,

I will bring *my people* again from the depths of the sea :
That thy foot may be dipped in the blood of *thine* enemies,
And the tongue of thy dogs in the same.
They have seen thy goings, O God ;
Even the goings of my God, my King, in the sanctuary.
The singers went before,
The players on instruments *followed* after ;
Among *them were* the damsels playing with timbrels.
Bless ye God in the congregations,
Even the Lord, from the fountain of Israel.
There *is* little Benjamin *with* their ruler,
The princes of Judah *and* their council, the princes of
 Zebulun, *and* the princes of Naphtali.
Thy God hath commanded thy strength :
Strengthen, O God, that which thou hast wrought for us.
Because of thy temple at Jerusalem
Shall kings bring presents unto thee.
Rebuke the company of spearmen,
The multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver :
Scatter thou the people *that* delight in war.
Princes shall come out of Egypt ;
Ethiopia shall soon stretch out her hands unto God.
Sing unto God, ye kingdoms of the earth ;
O sing praises unto the Lord ;
To him that rideth upon the heavens of heavens, *which*
 were of old ;
Lo, he doth send out his voice,
And that a mighty voice.

Ascribe ye strength unto God:
His excellency *is* over Israel,
And his strength *is* in the clouds.
O God, *thou art* terrible out of thy holy places:
The God of Israel *is* he that giveth strength and power
  unto *his* people.
Blessed *be* God.

Psalm LXIX

Save me, O God;
For the waters are come in unto *my* soul.
I sink in deep mire, where *there is* no standing:
I am come into deep waters, where the floods overflow me.
I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my God.
They that hate me without a cause
Are more than the hairs of mine head:
They that would destroy me,
Being mine enemies wrongfully, are mighty:
Then I restored *that* which I took not away.
O God, thou knowest my foolishness;
And my sins are not hid from thee.
Let not them that wait on thee, O Lord God of hosts,
  be ashamed for my sake:
Let not those that seek thee
Be confounded for my sake, O God of Israel.
Because for thy sake I have borne reproach;
Shame hath covered my face.
I am become a stranger unto my brethren,

And an alien unto my mother's children.
For the zeal of thine house hath eaten me up;
And the reproaches of them that reproached thee
Are fallen upon me.
When I wept, *and chastened* my soul with fasting,
That was to my reproach.
I made sackcloth also my garment;
And I became a proverb to them.
They that sit in the gate speak against me;
And I *was* the song of the drunkards.
But as for me, my prayer *is* unto thee, O LORD,
In an acceptable time:
O God, in the multitude of thy mercy hear me,
In the truth of thy salvation.
Deliver me out of the mire,
And let me not sink:
Let me be delivered from them that hate me,
And out of the deep waters.
Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.
Hear me, O LORD;
For thy lovingkindness *is* good:
Turn unto me according to the multitude of thy tender mercies.
And hide not thy face from thy servant;
For I am in trouble: hear me speedily.
Draw nigh unto my soul, *and* redeem it:
Deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonour:
Mine adversaries *are* all before thee.
Reproach hath broken my heart;
And I am full of heaviness:
And I looked *for some* to take pity, but *there was* none;
And for comforters, but I found none.
They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.
Let their table become a snare before them:
And *that which should have been* for *their* welfare,
Let it become a trap.
Let their eyes be darkened, that they see not;
And make their loins continually to shake.
Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.
Let their habitation be desolate;
And let none dwell in their tents.
For they persecute *him* whom thou hast smitten;
And they talk to the grief of those whom thou hast wounded.
Add iniquity unto their iniquity:
And let them not come into thy righteousness.
Let them be blotted out of the book of the living,
And not be written with the righteous.
But I *am* poor and sorrowful:
Let thy salvation, O God, set me up on high.
I will praise the name of God with a song,
And will magnify him with thanksgiving.

This also shall please the Lord
Better than an ox *or* bullock that hath horns and hoofs.
The humble shall see *this*, *and* be glad:
And your heart shall live that seek God.
For the Lord heareth the poor,
And despiseth not his prisoners.
Let the heaven and earth praise him,
The seas, and every thing that moveth therein.
For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.
The seed also of his servants shall inherit it:
And they that love his name shall dwell therein.

Psalm LXX

Make haste, O God, to deliver me;
Make haste to help me, O Lord.
Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward, and put to confusion,
That desire my hurt.
Let them be turned back for a reward of their shame
That say, Aha, aha.
Let all those that seek thee rejoice and be glad in thee:
And let such as love thy salvation say continually, Let God be magnified.
But I *am* poor and needy:
Make haste unto me, O God:
Thou *art* my help and my deliverer;
O Lord, make no tarrying.

Psalm LXXI

In thee, O Lord, do I put my trust:
Let me never be put to confusion.
Deliver me in thy righteousness, and cause me to escape:
Incline thine ear unto me, and save me.
5 Be thou my strong habitation,
Whereunto I may continually resort:
Thou hast given commandment to save me;
For thou *art* my rock and my fortress.
Deliver me, O my God, out of the hand of the wicked,
10 Out of the hand of the unrighteous and cruel man.
For thou *art* my hope, O Lord God:
Thou art my trust from my youth.
By thee have I been holden up from the womb:
Thou art he that took me out of my mother's bowels:
15 My praise *shall be* continually of thee.
I am as a wonder unto many;
But thou *art* my strong refuge.
Let my mouth be filled *with* thy praise
And with thy honour all the day.
20 Cast me not off in the time of old age;
Forsake me not when my strength faileth.
For mine enemies speak against me;
And they that lay wait for my soul take counsel together,
Saying, God hath forsaken him:
25 Persecute and take him; for *there is* none to deliver *him*.
O God, be not far from me:
O my God, make haste for my help.

Let them be confounded *and* consumed
That are adversaries to my soul;
Let them be covered *with* reproach and dishonour
That seek my hurt.
But I will hope continually,
And will yet praise thee more and more.
My mouth shall shew forth thy righteousness *and* thy salvation all the day;
For I know not the numbers *thereof*.
I will go in the strength of the Lord GOD:
I will make mention of thy righteousness, *even* of thine only.
O God, thou hast taught me from my youth:
And hitherto have I declared thy wondrous works.
Now also when I am old and grayheaded, O God, forsake me not;
Until I have shewed thy strength unto *this* generation,
And thy power to every one *that* is to come.
Thy righteousness also, O God, *is* very high,
Who hast done great things:
O God, who *is* like unto thee!
Thou, which hast shewed me great and sore troubles, shalt quicken me again,
And shalt bring me up again from the depths of the earth.
Thou shalt increase my greatness,
And comfort me on every side.
I will also praise thee with the psaltery, *even* thy truth, O my God:
Unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee;
And my soul, which thou hast redeemed.
My tongue also shall talk of thy righteousness all the day long:
For they are confounded,
For they are brought unto shame, that seek my hurt.

Psalm LXXII

Give the King thy judgments, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the little hills, by righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee
As long as the sun and moon endure, throughout all generations.
He shall come down like rain upon the mown grass:
As showers *that* water the earth.
In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
The poor also, and *him* that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.
And he shall live, and to him shall be given of the gold of Sheba:
Prayer also shall be made for him continually; *and* daily shall he be praised.
There shall be an handful of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And *they* of the city shall flourish like grass of the earth.
His name shall endure for ever:
His name shall be continued as long as the sun:
And *men* shall be blessed in him:
All nations shall call him blessed.
Blessed *be* the LORD God, the God of Israel,
Who only doeth wondrous things.
And blessed *be* his glorious name for ever:
And let the whole earth be filled *with* his glory; Amen, and Amen.
The prayers of David the son of Jesse are ended.

Psalm LXXIII

Truly God *is* good to Israel,
Even to such as are of a clean heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the foolish,
When I saw the prosperity of the wicked.
For *there are* no bands in their death:
But their strength *is* firm.
They *are* not in trouble *as other* men;
Neither are they plagued like *other* men.
Therefore pride compasseth them about as a chain;
Violence covereth them *as* a garment.
Their eyes stand out with fatness:
They have more than heart could wish.
They are corrupt,
And speak wickedly *concerning* oppression: they speak loftily.
They set their mouth against the heavens,
And their tongue walketh through the earth.
Therefore his people return hither:
And waters of a full *cup* are wrung out to them.
And they say, How doth God know?
And is there knowledge in the most High?
Behold, these *are* the ungodly, who prosper in the world;
They increase *in* riches.
Verily I have cleansed my heart *in* vain,
And washed my hands in innocency.

For all the day long have I been plagued,
And chastened every morning.
If I say, I will speak thus;
Behold, I should offend *against* the generation of thy children.
When I thought to know this,
It *was* too painful for me;
Until I went into the sanctuary of God;
Then understood I their end.
Surely thou didst set them in slippery places:
Thou castedst them down into destruction.
How are they *brought* into desolation, as in a moment!
They are utterly consumed with terrors.
As a dream when *one* awaketh;
So, O Lord, when thou awakest, thou shalt despise their image.
Thus my heart was grieved,
And I was pricked in my reins.
So foolish *was* I, and ignorant:
I was *as* a beast before thee.
Nevertheless I *am* continually with thee:
Thou hast holden *me* by my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me *to* glory.
Whom have I in heaven *but thee?*
And *there is* none upon earth *that* I desire beside thee.
My flesh and my heart faileth:
But God *is* the strength of my heart, and my portion for ever.

For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
But *it is* good for me to draw near to God:
I have put my trust in the Lord God,
That I may declare all thy works.

Psalm LXXIV

O God, why hast thou cast *us* off for ever?
Why doth thine anger smoke against the sheep of thy pasture?
Remember thy congregation, *which* thou hast purchased of old;
The rod of thine inheritance, *which* thou hast redeemed;
This mount Zion, wherein thou has dwelt.
Lift up thy feet unto the perpetual desolations;
Even all *that* the enemy hath done wickedly in the sanctuary.
Thine enemies roar in the midst of thy congregations;
They set up their ensigns *for* signs.
A man was famous
According as he had lifted up axes upon the thick trees.
But now they break down the carved work thereof
At once with axes and hammers.
They have cast fire into thy sanctuary,
They have defiled *by casting down* the dwelling place of thy name to the ground.
They said in their hearts,
Let us destroy them together:

They have burned up
All the synagogues of God in the land.
We see not our signs: *there is* no more any prophet:
Neither *is there* among us any that knoweth how long.
O God, how long shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
Why withdrawest thou thy hand, even thy right hand?
Pluck *it* out of thy bosom.
For God *is* my King of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces,
And gavest him *to be* meat to the people inhabiting the wilderness.
Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.
The day *is* thine, the night also *is* thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
Thou hast made summer and winter.
Remember this, *that* the enemy hath reproached, O LORD,
And *that* the foolish people have blasphemed thy name.
O deliver not the soul of thy turtledove unto the multitude *of the wicked*:
Forget not the congregation of thy poor for ever.
Have respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed:
Let the poor and needy praise thy name.
Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee daily.
5 Forget not the voice of thine enemies:
The tumult of those that rise up against thee increaseth continually.

Psalm LXXV

Unto thee, O God, do we give thanks, *unto thee* do we give thanks:
10 For *that* thy name is near thy wondrous works declare.
When I shall receive the congregation I will judge uprightly.
The earth and all the inhabitants thereof are dissolved:
I bear up the pillars of it.
15 I said unto the fools, Deal not foolishly:
And to the wicked, Lift not up the horn:
Lift not up your horn on high: Speak *not with* a stiff neck.
For promotion *cometh* neither from the east, nor from the west, nor from the south.
20 But God *is* the judge: he putteth down one, and setteth up another.
For in the hand of the Lord *there is* a cup, and the wine is red;
It is full of mixture; and he poureth out of the same:
25 But the dregs thereof,
All the wicked of the earth shall wring *them* out, *and* drink *them*.

But I will declare for ever ;
I will sing praises to the God of Jacob.
All the horns of the wicked also will I cut off ;
But the horns of the righteous shall be exalted.

Psalm LXXVI

In Judah *is* God known :
His name *is* great in Israel.
In Salem also is his tabernacle,
And his dwelling place in Zion.
There brake he the arrows of the bow,
The shield, and the sword, and the battle.
Thou *art* more glorious *and* excellent
Than the mountains of prey.
The stouthearted are spoiled,
They have slept their sleep :
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.
Thou, *even* thou, *art* to be feared :
And who may stand in thy sight when once thou art angry ?
Thou didst cause judgment to be heard from heaven ;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth.
Surely the wrath of man shall praise thee :
The remainder of wrath shalt thou restrain.
Vow, and pay unto the Lord your God :

Let all that be round about him bring presents
Unto him that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

Psalm LXXVII

I cried unto God with my voice,
Even unto God with my voice; and he gave ear unto me.
In the day of my trouble I sought the Lord:
My sore ran in the night, and ceased not:
My soul refused to be comforted.
I remembered God, and was troubled: I complained,
And my spirit was overwhelmed.
Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.
Will the Lord cast off for ever?
And will he be favourable no more?
Is his mercy clean gone for ever?
Doth *his* promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?
And I said, This *is* my infirmity:
But I will remember the years of the right hand of the most High.

I will remember the works of the LORD: surely I will remember thy wonders of old.
I will meditate also of all thy work, and talk of thy doings.
Thy way, O God, *is* in the sanctuary:
Who *is so* great a God as *our* God?
Thou *art* the God that doest wonders:
Thou hast declared thy strength among the people.
Thou hast with *thine* arm redeemed thy people,
The sons of Jacob and Joseph.
The waters saw thee, O God, the waters saw thee;
They were afraid: the depths also were troubled.
The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder *was* in the heaven:
The lightnings lightened the world:
The earth trembled and shook.
Thy way *is* in the sea,
And thy path in the great waters,
And thy footsteps are not known.
Thou leddest thy people like a flock
By the hand of Moses and Aaron.

PSALM LXXVIII

Give ear, O my people, *to* my law:
Incline your ears to the words of my mouth.
I will open my mouth in a parable:
I will utter dark sayings of old:

Which we have heard and known,
And our fathers have told us.
We will not hide *them* from their children,
Shewing to the generation to come
The praises of the LORD, and his strength,
And his wonderful works that he hath done.
For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children:
That the generation to come might know *them*,
Even the children *which* should be born;
Who should arise and declare *them* to their children:
That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
And might not be as their fathers,
A stubborn and rebellious generation;
A generation *that* set not their heart aright,
And whose spirit was not stedfast with God.
The children of Ephraim, *being* armed, *and* carrying bow
Turned back in the day of battle.
They kept not the covenant of God, and refused to wa
in his law;
And forgat his works, and his wonders that he h
shewed them.
Marvellous things did he in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
He divided the sea, and caused them to pass through;

And he made the waters to stand as an heap.
In the daytime also he led them with a cloud,
And all the night with a light of fire.
He clave the rocks in the wilderness,
And gave *them* drink as *out of* the great depths.
He brought streams also out of the rock,
And caused waters to run down like rivers.
And they sinned yet more against him
By provoking the most High in the wilderness.
And they tempted God in their heart
By asking meat for their lust.
Yea, they spake against God; they said,
Can God furnish a table in the wilderness?
Behold, he smote the rock, that the waters gushed out,
and the streams overflowed;
Can he give bread also? can he provide flesh for his
people?
Therefore the Lord heard *this*, and was wroth:
So a fire was kindled against Jacob, and anger also came
up against Israel;
Because they believed not in God,
And trusted not in his salvation:
Though he had commanded the clouds from above,
And opened the doors of heaven,
And had rained down manna upon them to eat,
And had given them of the corn of heaven.
Man did eat angels' food:
He sent them meat to the full.
He caused an east wind to blow in the heaven:

And by his power he brought in the south wind.
He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:
And he let *it* fall in the midst of their camp,
Round about their habitations.
So they did eat, and were well filled: for he gave them their own desire;
They were not estranged from their lust.
But while their meat *was* yet in their mouths,
The wrath of God came upon them, and slew the fattest of them,
And smote down the chosen *men* of Israel.
For all this they sinned still,
And believed not for his wondrous works.
Therefore their days did he consume in vanity,
And their years in trouble.
When he slew them, then they sought him:
And they returned and inquired early after God.
And they remembered that God *was* their rock,
And the high God their redeemer.
Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
For their heart was not right with him,
Neither were they stedfast in his covenant.
But he, *being* full of compassion,
Forgave *their* iniquity, and destroyed *them* not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
For he remembered that they *were but* flesh;

A wind that passeth away, and cometh not again.
How oft did they provoke him in the wilderness,
And grieve him in the desert!
Yea, they turned back and tempted God,
And limited the Holy One of Israel.
They remembered not his hand,
Nor the day when he delivered them from the enemy.
How he had wrought his signs in Egypt,
And his wonders in the field of Zoan:
And had turned their rivers into blood;
And their floods, that they could not drink.
He sent divers sorts of flies among them, which devoured them;
And frogs, which destroyed them.
He gave also their increase unto the caterpiller,
And their labour unto the locust.
He destroyed their vines with hail,
And their sycomore trees with frost.
He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.
He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels *among them.*
He made a way to his anger;
He spared not their soul from death,
But gave their life over to the pestilence;
And smote all the firstborn in Egypt;
The chief of *their* strength in the tabernacles of Ham:
But made his own people to go forth like sheep,

And guided them in the wilderness like a flock.
And he led them on safely, so that they feared not:
But the sea overwhelmed their enemies.
And he brought them to the border of his sanctuary,
Even to this mountain, *which* his right hand had purchased.
He cast out the heathen also before them,
And divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.
Yet they tempted and provoked the most high God,
And kept not his testimonies:
But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow.
For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
When God heard *this*, he was wroth,
And greatly abhorred Israel:
So that he forsook the tabernacle of Shiloh,
The tent *which* he placed among men;
And delivered his strength into captivity,
And his glory into the enemy's hand.
He gave his people over also unto the sword;
And was wroth with his inheritance.
The fire consumed their young men;
And their maidens were not given to marriage.
Their priests fell by the sword;
And their widows made no lamentation.
Then the Lord awaked as one out of sleep,
And like a mighty man that shouteth by reason of wine.
And he smote his enemies in the hinder parts:

He put them to a perpetual reproach.
Moreover he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
But chose the tribe of Judah,
The mount Zion which he loved.
And he built his sanctuary like high *palaces*,
Like the earth which he hath established for ever.
He chose David also his servant,
And took him from the sheepfolds:
From following the ewes great with young he brought him
To feed Jacob his people, and Israel his inheritance.
So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

Psalm LXXIX

O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled; they have laid Jerusalem on heaps.
The dead bodies of thy servants
Have they given *to be* meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
Their blood have they shed like water round about Jerusalem;
And *there was* none to bury *them*.
We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
How long, Lord? wilt thou be angry for ever?
Shall thy jealousy burn like fire?

Pour out thy wrath upon the heathen that have not known thee,
And upon the kingdoms that have not called upon thy name.
For they have devoured Jacob,
And laid waste his dwelling place.
O remember not against us former iniquities:
Let thy tender mercies speedily prevent us: for we are brought very low.
Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake.
Wherefore should the heathen say,
Where *is* their God?
Let him be known among the heathen in our sight
By the revenging of the blood of thy servants *which is* shed.
Let the sighing of the prisoner come before thee;
According to the greatness of thy power
Preserve thou those that are appointed to die;
And render unto our neighbours sevenfold into their bosom their reproach,
Wherewith they have reproached thee, O Lord.
So we thy people and sheep of thy pasture will give thee thanks for ever:
We will shew forth thy praise to all generations.

Psalm LXXX

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock;

Thou that dwellest *between* the cherubims, shine forth.
Before Ephraim and Benjamin and Manasseh
Stir up thy strength, and come *and* save us.
Turn us again, O God,
And cause thy face to shine; and we shall be saved.
O Lord God of hosts,
How long wilt thou be angry against the prayer of thy people?
Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts,
And cause thy face to shine; and we shall be saved.
Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
Thou preparedst *room* before it,
And didst cause it to take deep root, and it filled the land.
The hills were covered with the shadow of it,
And the boughs thereof *were like* the goodly cedars.
She sent out her boughs unto the sea,
And her branches unto the river.
Why hast thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
Return, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine;
And the vineyard which thy right hand hath planted,
And the branch *that* thou madest strong for thyself.

It is burned with fire, *it is* cut down:
They perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand,
Upon the son of man *whom* thou madest strong for thyself.
So will not we go back from thee:
Quicken us, and we will call upon thy name.
Turn us again, O LORD God of hosts,
Cause thy face to shine; and we shall be saved.

PSALM LXXXI

Sing aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.
For this *was* a statute for Israel,
And a law of the God of Jacob.
This he ordained in Joseph *for* a testimony,
When he went out through the land of Egypt:
Where I heard a language *that* I understood not.
I removed his shoulder from the burden:
His hands were delivered from the pots.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah.
Hear, O my people,
And I will testify unto thee:
O Israel, if thou wilt hearken unto me;

There shall no strange god be in thee;
Neither shalt thou worship any strange god
I *am* the LORD thy God,
Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.
But my people would not hearken to my voice;
And Israel would none of me.
So I gave them up unto their own hearts' lust:
And they walked in their own counsels.
Oh that my people had hearkened unto me,
And Israel had walked in my ways!
I should soon have subdued their enemies,
And turned my hand against their adversaries.
The haters of the LORD
Should have submitted themselves unto him:
But their time should have endured for ever.
He should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

PSALM LXXXII

God standeth in the congregation of the mighty;
He judgeth among the gods.
How long will ye judge unjustly,
And accept the persons of the wicked?
Defend the poor and fatherless:
Do justice to the afflicted and needy.
Deliver the poor a
Rid *them* ou

They know not, neither will they understand; they walk on in darkness:
All the foundations of the earth are out of course.
I have said, Ye *are* gods;
And all of you *are* children of the most High.
But ye shall die like men,
And fall like one of the princes.
Arise, O God, judge the earth:
For thou shalt inherit all nations.

Psalm LXXXIII

Keep not thou silence, O God:
Hold not thy peace, and be not still, O God.
For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
They have taken crafty counsel against thy people,
And consulted against thy hidden ones.
They have said,
Come, and let us cut them off from *being* a nation;
That the name of Israel may be no more in remembrance.
For they have consulted together with one consent:
They are confederate against thee:
The tabernacles of Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
Gebal, and Ammon, and Amalek:
The Philistines with the inhabitants of Tyre;
Assur also is joined with them:
They have holpen the children of Lot.
Do unto them as *unto* the Midianites;

As *to* Sisera, as *to* Jabin, at the brook of Kison:
Which perished at En-dor:
They became *as* dung for the earth.
Make their nobles like Oreb, and like Zeeb:
Yea, all their princes as Zebah, and as Zalmunna:
Who said, Let us take to ourselves
The houses of God in possession.
O my God, make them like a wheel;
As the stubble before the wind.
As the fire burneth a wood,
And as the flame setteth the mountains on fire;
So persecute them with thy tempest,
And make them afraid with thy storm.
Fill their faces with shame;
That they may seek thy name, O Lord.
Let them be confounded and troubled for ever;
Yea, let them be put to shame, and perish:
That *men* may know that thou,
Whose name alone *is* JEHOVAH, *art* the most high over all the earth.

Psalm LXXXIV

How amiable *are* thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found an house,

And the swallow a nest for herself, where she may la
her young,
Even thine altars, O Lord of hosts, my King, and my Go
Blessed *are* they that dwell in thy house:
They will be still praising thee.
Blessed *is* the man whose strength *is* in thee;
In whose heart *are* the ways *of them.*
Who passing through the valley of Baca make it a well
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts
Is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God *is* a sun and shield: the Lord wi
give grace and glory:
No good *thing* will he withhold from them that wal
uprightly.
O Lord of hosts,
Blessed *is* the man that trusteth in thee.

Psalm LXXXV

Lord, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned *thyself* from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again:
That thy people may rejoice in thee?
Shew us thy mercy, O LORD,
And grant us thy salvation.
I will hear what God the LORD will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation *is* nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed *each other*.
Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the LORD shall give *that which is* good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set *us* in the way of his steps.

PSALM LXXXVI

Bow down thine ear, O LORD, hear me:
For I *am* poor and needy.

Preserve my soul; for I *am* holy:
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord:
For I cry unto thee daily.
Rejoice the soul of thy servant:
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, *art* good, and ready to forgive;
And plenteous in mercy unto all them that call upon thee.
Give ear, O LORD, unto my prayer;
And attend to the voice of my supplications.
In the day of my trouble I will call upon thee:
For thou wilt answer me.
Among the gods *there is* none like unto thee, O Lord;
Neither *are there any works* like unto thy works.
All nations whom thou hast made
Shall come and worship before thee, O Lord; and shall glorify thy name.
For thou *art* great,
And doest wondrous things: thou *art* God alone.
Teach me thy way, O LORD; I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with all my heart:
And I will glorify thy name for evermore.
For great *is* thy mercy toward me:
And thou hast delivered my soul from the lowest hell.
O God, the proud are risen against me,
And the assemblies of violent *men* have sought after my soul; and have not set thee before them.

But thou, O Lord,
Art a God full of compassion, and gracious,
Longsuffering, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
Shew me a token for good;
That they which hate me may see *it*, and be ashamed:
Because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII

His foundation *is* in the holy mountains.
The LORD loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God.
I will make mention of Rahab and Babylon
To them that know me:
Behold Philistia, and Tyre, with Ethiopia;
This *man* was born there.
And of Zion it shall be said, This and that man was born in her:
And the highest himself shall establish her.
The LORD shall count, when he writeth up the people,
That this *man* was born there.
As well the singers
As the players on instruments *shall be there*:
All my springs *are* in thee.

Psalm LXXXVIII

O Lord God of my salvation,
I have cried day *and* night before thee:
Let my prayer come before thee:
Incline thine ear unto my cry;
For my soul is full of troubles:
And my life draweth nigh unto the grave.
I am counted with them that go down into the pit:
I am as a man *that hath* no strength:
Free among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more: and they are cut off
from thy hand.
Thou hast laid me in the lowest pit,
In darkness, in the deeps.
Thy wrath lieth hard upon me,
And thou hast afflicted *me* with all thy waves.
Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
Mine eye mourneth by reason of affliction:
Lord, I have called daily upon thee,
I have stretched out my hands unto thee.
Wilt thou shew wonders to the dead?
Shall the dead arise *and* praise thee?
Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?

And thy righteousness in the land of forgetfulness?
But unto thee have I cried, O LORD;
And in the morning shall my prayer prevent thee.
LORD, why castest thou off my soul?
Why hidest thou thy face from me?
I *am* afflicted and ready to die from *my* youth up:
While I suffer thy terrors I am distracted.
Thy fierce wrath goeth over me;
Thy terrors have cut me off.
They came round about me daily like water;
They compassed me about together.
Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

PSALM LXXXIX

I will sing of the mercies of the LORD for ever:
With my mouth will I make known
Thy faithfulness to all generations.
For I have said, Mercy shall be built up for ever:
Thy faithfulness shalt thou establish in the very heavens.
I have made a covenant with my chosen,
I have sworn unto David my servant,
Thy seed will I establish for ever,
And build up thy throne to all generations.
And the heavens shall praise thy wonders, O LORD:
Thy faithfulness also in the congregation of the saints.
For who in the heaven can be compared unto the LORD?
Who among the sons of the mighty can be likened unto
the LORD?

I have exalted *one* chosen out of the people.
I have found David my servant ;
With my holy oil have I anointed him :
With whom my hand shall be established :
Mine arm also shall strengthen him.
The enemy shall not exact upon him ;
Nor the son of wickedness afflict him.
And I will beat down his foes before his face,
And plague them that hate him.
But my faithfulness and my mercy *shall be* with him :
And in my name shall his horn be exalted.
I will set his hand also in the sea,
And his right hand in the rivers.
He shall cry unto me, Thou *art* my father,
My God, and the rock of my salvation.
Also I will make him *my* firstborn,
Higher than the kings of the earth.
My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
His seed also will I make *to endure* for ever,
And his throne as the days of heaven.
If his children forsake my law,
And walk not in my judgments ;
If they break my statutes,
And keep not my commandments ;
Then will I visit their transgression with the rod,
And their iniquity with stripes.
Nevertheless my lovingkindness will I not utterly take from him,

And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret *sins* in the light of thy countenance.
For all our days are passed away in thy wrath:
We spend our years as a tale *that is told.*
The days of our years *are* threescore years and te
And if by reason of strength *they be* fourscore yea
Yet *is* their strength labour and sorrow; for it
cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, *so is* thy wrath.
So teach *us* to number our days,
That we may apply *our* hearts unto wisdom.
Return, O Lord, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days
Wherein thou hast afflicted us,
And the years *wherein* we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the Lord our God be upon
And establish thou the work of our hands upon us
Yea, the work of our hands establish thou it.

Psalm XCI

He that dwelleth in the secret place of the most
Shall abide under the shadow of the Almighty.

I will say of the LORD,
He is my refuge and my fortress: my God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers, and under his wings shalt thou trust:
His truth *shall be thy* shield and buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow *that* flieth by day;
Nor for the pestilence *that* walketh in darkness;
Nor for the destruction *that* wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand; *but* it shall not come nigh thee.
Only with thine eyes shalt thou behold
And see the reward of the wicked.
Because thou hast made the LORD, *which is* my refuge,
Even the most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in *their* hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet
Because he hath set his love upon me, therefore will I deliver him:

I will set him on high, because he hath known my name.
He shall call upon me,
And I will answer him:
I *will be* with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

Psalm XCII

It is a good *thing* to give thanks unto the Lord,
And to sing praises unto thy name, O most High:
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
Upon an instrument of ten strings, and upon the psaltery;
Upon the harp with a solemn sound.
For thou, Lord, hast made me glad through thy work:
I will triumph in the works of thy hands.
O Lord, how great are thy works!
And thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this.
When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
But thou, Lord, *art most* high for evermore.
For, lo, thine enemies, O Lord,
For, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn shalt thou exalt like *the horn of* an unicorn:

I shall be anointed with fresh oil.
Mine eye also shall see *my desire* on mine enemies,
And mine ears shall hear *my desire* of the wicked that
 rise up against me.
The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
Those that be planted in the house of the LORD
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be fat and flourishing;
To shew that the LORD *is* upright: *he is* my rock,
And *there is* no unrighteousness in him.

PSALM XCIII

The LORD reigneth,
He is clothed with majesty;
The LORD is clothed with strength,
Wherewith he hath girded himself:
The world also is stablished,
That it cannot be moved.
Thy throne *is* established of old:
Thou *art* from everlasting.
The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
The LORD on high *is* mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
Thy testimonies are very sure:
Holiness becometh thine house, O LORD, for ever.

PSALM XCIV

O LORD God, to whom vengeance belongeth;
O God, to whom vengeance belongeth, shew thyself.
Lift up thyself, thou judge of the earth:
Render a reward to the proud.
LORD, how long shall the wicked,
How long shall the wicked triumph?
How long shall they utter *and* speak hard things?
And all the workers of iniquity boast themselves?
They break in pieces thy people,
O LORD, and afflict thine heritage.
They slay the widow and the stranger,
And murder the fatherless.
Yet they say, the LORD shall not see,
Neither shall the God of Jacob regard *it*.
Understand, ye brutish among the people:
And *ye* fools, when will ye be wise?
He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth the heathen, shall not he correct?
He that teacheth man knowledge, *shall not he know?*
The LORD knoweth the thoughts of man,
That they *are* vanity.
Blessed *is* the man whom thou chastenest, O LORD,
And teachest him out of thy law;
That thou mayest give him rest from the days of adversity,
Until the pit be digged for the wicked.
For the LORD will not cast off his people,
Neither will he forsake his inheritance.

But judgment shall return unto righteousness:
And all the upright in heart shall follow it.
Who will rise up for me against the evildoers?
Or who will stand up for me against the workers of iniquity?
Unless the LORD *had been* my help,
My soul had almost dwelt in silence.
When I said, My foot slippeth;
Thy mercy, O LORD, held me up.
In the multitude of my thoughts within me
Thy comforts delight my soul.
Shall the throne of iniquity have fellowship with thee,
Which frameth mischief by a law?
They gather themselves together against the soul of the righteous,
And condemn the innocent blood.
But the LORD is my defence;
And my God *is* the rock of my refuge.
And he shall bring upon them their own iniquity,
And shall cut them off in their own wickedness;
Yea, the LORD our God shall cut them off.

PSALM XCV

O come, let us sing unto the LORD:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the LORD *is* a great God,
And a great King above all gods.
In his hand *are* the deep places of the earth:

The strength of the hills *is* his also.
The sea *is* his, and he made it:
And his hands formed the dry *land*.
O come, let us worship and bow down:
Let us kneel before the LORD our maker.
For he *is* our God;
And we *are* the people of his pasture, and the sheep of his hand.
To day if ye will hear his voice,
Harden not your heart,
As in the provocation,
And as *in* the day of temptation in the wilderness:
When your fathers tempted me,
Proved me, and saw my work.
Forty years long was I grieved
With *this* generation, and said,
It *is* a people that do err in their heart, and they have not known my ways:
Unto whom I sware in my wrath that they should not enter into my rest.

PSALM XCVI

O sing unto the LORD a new song:
Sing unto the LORD, all the earth.
Sing unto the LORD, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the heathen,
His wonders among all people.
For the LORD *is* great, and greatly to be praised:

He *is* to be feared above all gods.
For all the gods of the nations *are* idols:
But the LORD made the heavens.
Honour and majesty *are* before him:
Strength and beauty *are* in his sanctuary.
Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
Give unto the LORD the glory *due unto* his name:
Bring an offering, and come into his courts.
O worship the LORD in the beauty of holiness:
Fear before him, all the earth.
Say among the heathen *that* the LORD reigneth:
The world also shall be established that it shall not be moved:
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that *is* therein:
Then shall all the trees of the wood rejoice before the LORD:
For he cometh, for he cometh to judge the earth:
He shall judge the world with righteousness,
And the people with his truth.

PSALM XCVII

The LORD reigneth; let the earth rejoice;
Let the multitude of isles be glad *thereof*.
Clouds and darkness *are* round about him:
Righteousness and judgment *are* the habitation of his throne.
A fire goeth before him,
And burneth up his enemies round about.

His lightnings enlightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the LORD,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the people see his glory.
Confounded be all they that serve graven images, that boast themselves of idols:
Worship him, all *ye* gods.
Zion heard, and was glad;
And the daughters of Judah rejoiced because of thy judgments, O LORD.
For thou, LORD, *art* high above all the earth:
Thou art exalted far above all gods.
Ye that love the LORD, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Rejoice in the LORD, ye righteous;
And give thanks at the remembrance of his holiness.

PSALM XCVIII

O sing unto the LORD a new song; for he hath done marvellous things:
His right hand, and his holy arm, hath gotten him the victory.
The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
Make a joyful noise unto the LORD, all the earth:
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp;
With the harp, and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the LORD, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
Let the floods clap *their* hands:
Let the hills be joyful together before the LORD;
For he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

PSALM XCIX

The LORD reigneth; let the people tremble:
He sitteth *between* the cherubims; let the earth be moved.
The LORD *is* great in Zion;
And he *is* high above all the people.
Let them praise thy great and terrible name;
For it *is* holy.
The king's strength also loveth judgment; thou dost establish equity,
Thou executest judgment and righteousness in Jacob.
Exalt ye the LORD our God,
And worship at his footstool; *for* he *is* holy.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the LORD, and he answered them.
He spake unto them in the cloudy pillar:
They kept his testimonies, and the ordinance *that* he gave them.
Thou answeredst them, O LORD our God: thou wast a God that forgavest them,
Though thou tookest vengeance of their inventions.
Exalt the LORD our God,
And worship at his holy hill; for the LORD our God *is* holy.

PSALM C

Make a joyful noise unto the LORD, all ye lands.
Serve the LORD with gladness: come before his presence with singing.
Know ye that the LORD he *is* God:
It is he *that* hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving, *and* into his courts with praise:
Be thankful unto him, *and* bless his name.
For the LORD *is* good; his mercy *is* everlasting;
And his truth *endureth* to all generations.

PSALM CI

I will sing of mercy and judgment:
Unto thee, O LORD, will I sing.

I will behave myself wisely in a perfect way. O when wilt thou come unto me?
I will walk within my house with a perfect heart.
I will set no wicked thing before mine eyes:
I hate the work of them that turn aside; *it* shall not cleave to me.
A froward heart shall depart from me:
I will not know a wicked *person*.
Whoso privily slandereth his neighbour, him will I cut off:
Him that hath an high look and a proud heart will not I suffer.
Mine eyes *shall be* upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall serve me.
He that worketh deceit shall not dwell within my house:
He that telleth lies shall not tarry in my sight.
I will early destroy all the wicked of the land;
That I may cut off all wicked doers from the city of the Lord.

Psalm CII

Hear my prayer, O Lord,
And let my cry come unto thee.
Hide not thy face from me
In the day *when* I am in trouble;
Incline thine ear unto me:
In the day *when* I call answer me speedily.
For my days are consumed like smoke,
And my bones are burnt as an hearth.

My heart is smitten, and withered like grass;
So that I forget to eat my bread.
By reason of the voice of my groaning
My bones cleave to my skin.
I am like a pelican of the wilderness:
I am like an owl of the desert.
I watch, and am as a sparrow
Alone upon the house top.
Mine enemies reproach me all the day;
And they that are mad against me are sworn against me.
For I have eaten ashes like bread,
And mingled my drink with weeping,
Because of thine indignation and thy wrath:
For thou hast lifted me up, and cast me down.
My days *are* like a shadow that declineth;
And I am withered like grass.
But thou, O LORD, shalt endure for ever;
And thy remembrance unto all generations.
Thou shalt arise, *and* have mercy upon Zion:
For the time to favour her, yea, the set time, is come.
For thy servants take pleasure in her stones,
And favour the dust thereof.
So the heathen shall fear the name of the LORD,
And all the kings of the earth thy glory.
When the LORD shall build up Zion,
He shall appear in his glory.
He will regard the prayer of the destitute,
And not despise their prayer.
This shall be written for the generation to come:

And the people which shall be created shall praise the Lord.
For he hath looked down from the height of his sanctuary;
From heaven did the Lord behold the earth;
To hear the groaning of the prisoner;
To loose those that are appointed to death;
To declare the name of the Lord in Zion,
And his praise in Jerusalem;
When the people are gathered together,
And the kingdoms, to serve the Lord.
He weakened my strength in the way;
He shortened my days.
I said, O my God, take me not away in the midst of my days:
Thy years *are* throughout all generations.
Of old hast thou laid the foundation of the earth:
And the heavens *are* the work of thy hands.
They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou *art* the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

Psalm CIII

Bless the Lord, O my soul:
And all that is within me, *bless* his holy name.
Bless the Lord, O my soul,

And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tend
mercies;
Who satisfieth thy mouth with good *things*;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.
The LORD *is* merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep *his anger* for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth *his* children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we *are* dust.
As for man, his days *are* as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;

And the place thereof shall know it no more.
But the mercy of the LORD
Is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels, that excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the LORD, all *ye* his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works in all places of his dominion:
Bless the LORD, O my soul.

PSALM CIV

Bless the LORD, O my soul.
O LORD my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest *thyself* with light as *with* a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;

Thou sendest forth thy Spirit, they are created:
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever:
The LORD shall rejoice in his works.
He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
My meditation of him shall be sweet:
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV

O give thanks unto the LORD; call upon his name:
Make known his deeds among the people.
Sing unto him, sing psalms unto him:
Talk ye of all his wondrous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
Seek the LORD, and his strength:
Seek his face evermore.
Remember his marvellous works that he hath done;
His wonders, and the judgments of his mouth;
O ye seed of Abraham his servant,
Ye children of Jacob his chosen.
He *is* the LORD our God:
His judgments *are* in all the earth.

He hath remembered his covenant for ever,
The word *which* he commanded to a thousand generations.
Which *covenant* he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a law,
And to Israel *for* an everlasting covenant: saying,
Unto thee will I give the land of Canaan, the lot of your inheritance:
When they were *but* a few men in number;
Yea, very few, and strangers in it.
When they went from one nation to another,
From *one* kingdom to another people;
He suffered no man to do them wrong: yea, he reproved kings for their sakes;
Saying, Touch not mine anointed, and do my prophets no harm.
Moreover he called for a famine upon the land:
He brake the whole staff of bread.
He sent a man before them,
Even Joseph, *who* was sold for a servant:
Whose feet they hurt with fetters:
He was laid in iron:
Until the time that his word came:
The word of the LORD tried him.
The king sent and loosed him;
Even the ruler of the people, and let him go free.
He made him lord of his house,
And ruler of all his substance:
To bind his princes at his pleasure;

And teach his senators wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly;
And made them stronger than their enemies.
He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant;
And Aaron whom he had chosen.
They shewed his signs among them,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his word.
He turned their waters into blood,
And slew their fish.
Their land brought forth frogs in abundance,
In the chambers of their kings.
He spake, and there came divers sorts of flies,
And lice in all their coasts.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig trees;
And brake the trees of their coasts.
He spake, and the locusts came,
And caterpillers, and that without number,
And did eat up all the herbs in their land,
And devoured the fruit of their ground.
He smote also all the firstborn in their land,
The chief of all their strength.

He brought them forth also with silver and gold:
And *there was* not one feeble *person* among their tribes.
Egypt was glad when they departed:
For the fear of them fell upon them.
He spread a cloud for a covering;
And fire to give light in the night.
The people asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and the waters gushed out;
They ran in the dry places *like* a river.
For he remembered his holy promise,
And Abraham his servant.
And he brought forth his people with joy,
And his chosen with gladness:
And gave them the lands of the heathen:
And they inherited the labour of the people;
That they might observe his statutes,
And keep his laws.
Praise ye the LORD.

PSALM CVI

Praise ye the LORD.
O give thanks unto the LORD; for *he is* good:
For his mercy *endureth* for ever.
Who can utter the mighty acts of the LORD?
Who can shew forth all his praise?
Blessed *are* they that keep judgment,
And he that doeth righteousness at all times

Remember me, O Lord, with the favour *that thou bearest unto* thy people:
O visit me with thy salvation;
That I may see the good of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.
We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But provoked *him* at the sea, *even* at the Red sea.
Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red sea also, and it was dried up:
So he led them through the depths, as through the wilderness.
And he saved them from the hand of him that hated *them*,
And redeemed them from the hand of the enemy.
And the waters covered their enemies:
There was not one of them left.
Then believed they his words;
They sang his praise.
They soon forgat his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the Lord.

The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burnt up the wicked.
They made a calf in Horeb,
And worshipped the molten image.
Thus they changed their glory
Into the similitude of an ox that eateth grass.
They forgat God their saviour,
Which had done great things in Egypt;
Wondrous works in the land of Ham,
And terrible things by the Red sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy *them*.
Yea, they despised the pleasant land,
They believed not his word:
But murmured in their tents,
And hearkened not unto the voice of the LORD.
Therefore he lifted up his hand against them,
To overthrow them in the wilderness:
To overthrow their seed also among the nations,
And to scatter them in the lands.
They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
Thus they provoked *him* to anger with their inventions:
And the plague brake in upon them.
Then stood up Phinehas, and executed judgment:
And *so* the plague was stayed.

And that was counted unto him for righteousness
Unto all generations for evermore.
They angered *him* also at the waters of strife,
So that it went ill with Moses for their sakes:
Because they provoked his spirit,
So that he spake unadvisedly with his lips.
They did not destroy the nations,
Concerning whom the LORD commanded them:
But were mingled among the heathen,
And learned their works.
And they served their idols:
Which were a snare unto them.
Yea, they sacrificed their sons
And their daughters unto devils,
And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was polluted with blood.
Thus were they defiled with their own works,
And went a whoring with their own inventions.
Therefore was the wrath of the LORD kindled against
his people,
Insomuch that he abhorred his own inheritance.
And he gave them into the hand of the heathen;
And they that hated them ruled over them.
Their enemies also oppressed them,
And they were brought into subjection under their hand.
Many times did he deliver them;
But they provoked *him* with their counsel,

And were brought low for their iniquity.
Nevertheless he regarded their affliction,
When he heard their cry:
And he remembered for them his covenant,
And repented according to the multitude of his mercies.
He made them also to be pitied
Of all those that carried them captives.
Save us, O LORD our God,
And gather us from among the heathen,
To give thanks unto thy holy name,
And to triumph in thy praise.
Blessed *be* the LORD God of Israel
From everlasting to everlasting:
And let all the people say, Amen. Praise ye the LORD.

PSALM CVII

O give thanks unto the LORD, for *he is* good:
For his mercy *endureth* for ever.
Let the redeemed of the LORD say *so*,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty, their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that *men* would praise the Lord *for* his goodness,
And *for* his wonderful works to the children of men!
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.
Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High:
Therefore he brought down their heart with labour;
They fell down, and *there was* none to help.
Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
Oh that *men* would praise the Lord *for* his goodness,
And *for* his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.
Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered *them* from their destructions.
Oh that *men* would praise the Lord *for* his goodness,
And *for* his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,

And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro,
And stagger like a drunken man, and are at their wits' end.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.
Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
He turneth rivers into a wilderness,
And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into watersprings.
And there he maketh the hungry to dwell,

That they may prepare a city for habitation;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minished and brought low
Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, *where there is* no way.
Yet setteth he the poor on high from affliction,
And maketh *him* families like a flock.
The righteous shall see *it*, and rejoice:
And all iniquity shall stop her mouth.
Whoso *is* wise, and will observe these *things*,
Even they shall understand the lovingkindness of the Lord.

Psalm CVIII

O God, my heart is fixed;
I will sing and give praise, even with my glory.
Awake, psaltery and harp:
I *myself* will awake early.
I will praise thee, O Lord, among the people:
And I will sing praises unto thee among the nations.
For thy mercy *is* great above the heavens:
And thy truth *reacheth* unto the clouds.
Be thou exalted, O God, above the heavens:
And thy glory above all the earth;
That thy beloved may be delivered:

Save *with* thy right hand, and answer me.
God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
Gilead *is* mine; Manasseh *is* mine;
Ephraim also *is* the strength of mine head;
Judah *is* my lawgiver;
Moab *is* my washpot;
Over Edom will I cast out my shoe;
Over Philistia will I triumph.
Who will bring me into the strong city?
Who will lead me into Edom?
Wilt not *thou*, O God, *who* hast cast us off?
And wilt not thou, O God, go forth with our hosts?
Give us help from trouble:
For vain *is* the help of man.
Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

Psalm CIX

Hold not thy peace,
O God of my praise;
For the mouth of the wicked
And the mouth of the deceitful are opened against me:
They have spoken against me with a lying tongue.
They compassed me about also with words of hatred;
And fought against me without a cause.
For my love they are my adversaries:
But I *give myself unto* prayer.

And they have rewarded me evil for good,
And hatred for my love.
Set thou a wicked man over him:
And let Satan stand at his right hand.
When he shall be judged, let him be condemned:
And let his prayer become sin.
Let his days be few;
And let another take his office.
Let his children be fatherless,
And his wife a widow.
Let his children be continually vagabonds, and beg:
Let them seek *their bread* also out of their desolate places.
Let the extortioner catch all that he hath;
And let the strangers spoil his labour.
Let there be none to extend mercy unto him:
Neither let there be any to favour his fatherless children.
Let his posterity be cut off;
And in the generation following let their name be blotted out.
Let the iniquity of his fathers be remembered with the LORD;
And let not the sin of his mother be blotted out.
Let them be before the LORD continually,
That he may cut off the memory of them from the earth.
Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
As he clothed himself with cursing like as with his garment,

So let it come into his bowels like water, and like oil
into his bones.
Let it be unto him as the garment *which* covereth him,
And for a girdle wherewith he is girded continually.
Let this *be* the reward of mine adversaries from the LORD,
And of them that speak evil against my soul.
But do thou for me, O GOD the Lord, for thy name's
sake:
Because thy mercy *is* good, deliver thou me.
For I *am* poor and needy,
And my heart is wounded within me.
I am gone like the shadow when it declineth:
I am tossed up and down as the locust.
My knees are weak through fasting;
And my flesh faileth of fatness.
I became also a reproach unto them:
When they looked upon me they shaked their heads.
Help me, O LORD my God:
O save me according to thy mercy:
That they may know that this *is* thy hand;
That thou, LORD, hast done it.
Let them curse, but bless thou:
When they arise, let them be ashamed;
But let thy servant rejoice.
Let mine adversaries be clothed with shame,
And let them cover themselves with their own confusion,
as with a mantle.
I will greatly praise the LORD with my mouth;
Yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor,
To save *him* from those that condemn his soul.

Psalm CX

The Lord said unto my Lord, sit thou at my right ha
Until I make thine enemies thy footstool.
The Lord shall send the rod of thy strength out of Zi
Rule thou in the midst of thine enemies.
Thy people *shall be* willing
In the day of thy power,
In the beauties of holiness from the womb of the morni
Thou hast the dew of thy youth.
The Lord hath sworn, and will not repent,
Thou *art* a priest for ever after the order of Melchized
The Lord at thy right hand
Shall strike through kings in the day of his wrath.
He shall judge among the heathen,
He shall fill *the places* with the dead bodies;
He shall wound the heads over many countries.
He shall drink of the brook in the way:
Therefore shall he lift up the head.

Psalm CXI

Praise ye the Lord.
I will praise the Lord with *my* whole heart,
In the assembly of the upright,
And *in* the congregation.
The works of the Lord *are* great,
Sought out of all them that have pleasure therein.

His work *is* honourable and glorious:
And his righteousness endureth for ever.
He hath made his wonderful works to be remembered:
The Lord *is* gracious and full of compassion.
He hath given meat unto them that fear him:
He will ever be mindful of his covenant.
He hath shewed his people the power of his works,
That he may give them the heritage of the heathen.
The works of his hands *are* verity and judgment;
All his commandments *are* sure.
They stand fast for ever and ever,
And are done in truth and uprightness.
He sent redemption unto his people:
He hath commanded his covenant for ever:
Holy and reverend *is* his name.
The fear of the Lord *is* the beginning of wisdom:
A good understanding have all they that do *his commandments:*
His praise endureth for ever.

Psalm CXII

Praise ye the Lord.
Blessed *is* the man *that* feareth the Lord,
That delighteth greatly in his commandments.
His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
Wealth and riches *shall be* in his house:
And his righteousness endureth for ever.
Unto the upright there ariseth light in the darkness:

He is gracious, and full of compassion, and righteous.
A good man sheweth favour, and lendeth:
He will guide his affairs with discretion.
Surely he shall not be moved for ever:
The righteous shall be in everlasting remembrance.
He shall not be afraid of evil tidings:
His heart is fixed, trusting in the LORD.
His heart *is* established, he shall not be afraid,
Until he see *his desire* upon his enemies.
He hath dispersed,
He hath given to the poor;
His righteousness endureth for ever;
His horn shall be exalted with honour.
The wicked shall see *it*, and be grieved;
He shall gnash with his teeth, and melt away:
The desire of the wicked shall perish.

PSALM CXIII

Praise ye the LORD.
Praise, O ye servants of the LORD, praise the name the LORD.
Blessed be the name of the LORD
From this time forth and for evermore.
From the rising of the sun unto the going down of t same
The LORD's name *is* to be praised.
The LORD *is* high above all nations,
And his glory above the heavens.
Who *is* like unto the LORD our God, who dwelleth on hig

Who humbleth *himself* to behold *the things that are* in heaven, and in the earth !
He raiseth up the poor out of the dust,
And lifteth the needy out of the dunghill ;
That he may set *him* with princes,
Even with the princes of his people.
He maketh the barren woman to keep house,
And to be a joyful mother of children. Praise ye the LORD.

PSALM CXIV

When Israel went out of Egypt,
The house of Jacob from a people of strange language ;
Judah was his sanctuary, *and* Israel his dominion.
The sea saw *it*, and fled :
Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What *ailed* thee, O thou sea, that thou fleddest ? Thou Jordan, *that* thou wast driven back ?
Ye mountains, *that* ye skipped like rams ; *and* ye little hills, like lambs ?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob ;
Which turned the rock *into* a standing water,
The flint into a fountain of waters.

PSALM CXV

Not unto us, O LORD, not unto us,
But unto thy name give glory, for thy mercy, *and* for thy truth's sake.

Wherefore should the heathen say,
Where *is* now their God?
But our God *is* in the heavens:
He hath done whatsoever he hath pleased.
Their idols *are* silver and gold,
The work of men's hands.
They have mouths, but they speak not:
Eyes have they, but they see not:
They have ears, but they hear not:
Noses have they, but they smell not:
They have hands, but they handle not:
Feet have they, but they walk not:
Neither speak they through their throat.
They that make them are like unto them;
So is every one that trusteth in them.
O Israel, trust thou in the Lord:
He *is* their help and their shield.
O house of Aaron, trust in the Lord:
He *is* their help and their shield.
Ye that fear the Lord, trust in the Lord:
He *is* their help and their shield.
The Lord hath been mindful of us:
He will bless *us*;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord,
Both small and great.
The Lord shall increase you more and more,
You and your children.

Ye *are* blessed of the LORD
Which made heaven and earth.
The heaven, *even* the heavens, *are* the LORD's:
But the earth hath he given to the children of men.
The dead praise not the LORD,
Neither any that go down into silence.
But we will bless the LORD
From this time forth and for evermore. Praise the LORD.

PSALM CXVI

I love the LORD, because he hath heard
My voice *and* my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon *him* as long as I live.
The sorrows of death compassed me,
And the pains of hell gat hold upon me: I found trouble and sorrow.
Then called I upon the name of the LORD;
O LORD, I beseech thee, deliver my soul.
Gracious *is* the LORD, and righteous;
Yea, our God *is* merciful.
The LORD preserveth the simple:
I was brought low, and he helped me.
Return unto thy rest, O my soul;
For the LORD hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears, *and* my feet from falling.
I will walk before the LORD

In the land of the living.
I believed, therefore have I spoken:
I was greatly afflicted:
I said in my haste, all men *are* liars.
What shall I render unto the LORD
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the LORD.
I will pay my vows unto the LORD now
In the presence of all his people.
Precious in the sight of the LORD
Is the death of his saints.
O LORD, truly I *am* thy servant;
I *am* thy servant, *and* the son of thine handmaid:
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the LORD.
I will pay my vows unto the LORD now in the presence of all his people,
In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII

O praise the LORD, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the LORD *endureth* for ever. Praise ye the LORD.

Psalm CXVIII

O give thanks unto the Lord; for *he is* good:
Because his mercy *endureth* for ever.
Let Israel now say,
That his mercy *endureth* for ever.
Let the house of Aaron now say,
That his mercy *endureth* for ever.
Let them now that fear the Lord say,
That his mercy *endureth* for ever.
I called upon the Lord in distress:
The Lord answered me, *and set me* in a large place.
The Lord *is* on my side; I will not fear:
What can man do unto me?
The Lord taketh my part with them that help me:
Therefore shall I see *my desire* upon them that hate me.
It is better to trust in the Lord
Than to put confidence in man.
It is better to trust in the Lord
Than to put confidence in princes.
All nations compassed me about:
But in the name of the Lord will I destroy them.
They compassed me about; yea, they compassed me about:
But in the name of the Lord I will destroy them.
They compassed me about like bees;
They are quenched as the fire of thorns:
For in the name of the Lord I will destroy them.
Thou hast thrust sore at me that I might fall:
But the Lord helped me.

The LORD *is* my strength and song,
And is become my salvation.
The voice of rejoicing and salvation
Is in the tabernacles of the righteous:
The right hand of the LORD doeth valiantly.
The right hand of the LORD is exalted:
The right hand of the LORD doeth valiantly.
I shall not die, but live,
And declare the works of the LORD.
The LORD hath chastened me sore:
But he hath not given me over unto death.
Open to me the gates of righteousness:
I will go into them, *and* I will praise the LORD:
This gate of the LORD, into which the righteous shall enter.
I will praise thee: for thou hast heard me,
And art become my salvation.
The stone *which* the builders refused
Is become the head *stone* of the corner.
This is the LORD's doing;
It *is* marvellous in our eyes.
This *is* the day *which* the LORD hath made;
We will rejoice and be glad in it.
Save now, I beseech thee, O LORD:
O LORD, I beseech thee, send now prosperity.
Blessed *be* he that cometh in the name of the LORD:
We have blessed you out of the house of the LORD.
God *is* the LORD, which hath shewed us light:
Bind the sacrifice with cords,

Even unto the horns of the altar.
Thou *art* my God, and I will praise thee:
Thou art my God, I will exalt thee.
O give thanks unto the LORD; for *he is* good:
For his mercy *endureth* for ever.

PSALM CXIX

ALEPH

Blessed *are* the undefiled in the way,
Who walk in the law of the LORD.
Blessed *are* they that keep his testimonies,
And that seek him with the whole heart.
They also do no iniquity:
They walk in his ways.
Thou hast commanded *us*
To keep thy precepts diligently.
O that my ways were directed
To keep thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will praise thee with uprightness of heart,
When I shall have learned thy righteous judgments.
I will keep thy statutes:
O forsake me not utterly.

BETH

Wherewithal shall a young man cleanse his way?
By taking heed *thereto* according to thy word.
With my whole heart have I sought thee:

O let me not wander from thy commandments.
Thy word have I hid in my heart,
That I might not sin against thee.
Blessed *art* thou, O LORD:
Teach me thy statutes.
With my lips have I declared
All the judgments of thy mouth.
I have rejoiced in the way of thy testimonies,
As *much as* in all riches.
I will meditate in thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

GIMEL

Deal bountifully with thy servant,
That I may live, and keep thy word.
Open thou mine eyes, that I may behold
Wondrous things out of thy law.
I *am* a stranger in the earth:
Hide not thy commandments from me.
My soul breaketh for the longing
That it hath unto thy judgments at all times.
Thou hast rebuked the proud *that are* cursed,
Which do err from thy commandments.
Remove from me reproach and contempt;
For I have kept thy testimonies.
Princes also did sit *and* speak against me:
But thy servant did meditate in thy statutes.

Thy testimonies also *are* my delight
And my counsellers.

DALETH

My soul cleaveth unto the dust:
Quicken thou me according to thy word.
I have declared my ways, and thou heardest me:
Teach me thy statutes.
Make me to understand the way of thy precepts:
So shall I talk of thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of lying:
And grant me thy law graciously.
I have chosen the way of truth:
Thy judgments have I laid *before me*.
I have stuck unto thy testimonies:
O LORD, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.

HE

Teach me, O LORD, the way of thy statutes;
And I shall keep it *unto* the end.
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with *my* whole heart.
Make me to go in the path of thy commandments;
For therein do I delight.
Incline my heart unto thy testimonies,
And not to covetousness.

Turn away mine eyes from beholding vanity;
And quicken thou me in thy way.
Stablish thy word unto thy servant,
Who *is devoted* to thy fear.
Turn away my reproach which I fear:
For thy judgments *are* good.
Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

VAU

Let thy mercies come also unto me, O Lord,
Even thy salvation, according to thy word.
So shall I have wherewith to answer him that reproacheth me:
For I trust in thy word.
And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgments.
So shall I keep thy law continually
For ever and ever.
And I will walk at liberty:
For I seek thy precepts.
I will speak of thy testimonies also before kings,
And will not be ashamed.
And I will delight myself in thy commandments, which I have loved.
My hands also will I lift up
Unto thy commandments, which I have loved;
And I will meditate in thy statutes.

ZAIN

Remember the word unto thy servant,
Upon which thou hast caused me to hope.
This *is* my comfort in my affliction:
For thy word hath quickened me.
The proud have had me greatly in derision:
Yet have I not declined from thy law.
I remembered thy judgments of old, O LORD;
And have comforted myself.
Horror hath taken hold upon me
Because of the wicked that forsake thy law.
Thy statutes have been my songs
In the house of my pilgrimage.
I have remembered thy name, O LORD, in the night,
And have kept thy law.
This I had, because I kept thy precepts.

CHETH

Thou art my portion, O LORD:
I have said that I would keep thy words.
I intreated thy favour with *my* whole heart:
Be merciful unto me according to thy word.
I thought on my ways,
And turned my feet unto thy testimonies.
I made haste, and delayed not
To keep thy commandments.
The bands of the wicked have robbed me:
But I have not forgotten thy law.
At midnight I will rise to give thanks unto thee

Because of thy righteous judgments.
I *am* a companion of all *them* that fear thee,
And of them that keep thy precepts.
The earth, O LORD, is full of thy mercy:
Teach me thy statutes.

TETH

Thou hast dealt well with thy servant,
O LORD, according unto thy word.
Teach me good judgment and knowledge:
For I have believed thy commandments.
Before I was afflicted I went astray:
But now have I kept thy word.
Thou *art* good, and doest good;
Teach me thy statutes.
The proud have forged a lie against me:
But I will keep thy precepts with *my* whole heart.
Their heart is as fat as grease;
But I delight in thy law.
It is good for me that I have been afflicted;
That I might learn thy statutes.
The law of thy mouth *is* better unto me
Than thousands of gold and silver.

JOD

Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy command-
ments.
They that fear thee will be glad when they see me;
Because I have hoped in thy word.

I know, O Lord, that thy judgments *are* right,
And *that* thou in faithfulness hast afflicted me.
Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
Let thy tender mercies come unto me, that I may live:
For thy law *is* my delight.
Let the proud be ashamed;
For they dealt perversely with me without a cause:
But I will meditate in thy precepts.
Let those that fear thee turn unto me,
And those that have known thy testimonies.
Let my heart be sound in thy statutes;
That I be not ashamed.

CAPH

My soul fainteth for thy salvation:
But I hope in thy word.
Mine eyes fail for thy word,
Saying, When wilt thou comfort me?
For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
How many *are* the days of thy servant?
When wilt thou execute judgment on them that persecute me?
The proud have digged pits for me,
Which *are* not after thy law.
All thy commandments *are* faithful:
They persecute me wrongfully; help thou me.
They had almost consumed me upon earth;

But I forsook not thy precepts.
Quicken me after thy lovingkindness;
So shall I keep the testimony of thy mouth.

LAMED

For ever, O LORD, thy word is settled in heaven.
Thy faithfulness *is* unto all generations:
Thou hast established the earth, and it abideth.
They continue this day according to thine ordinances,
For all *are* thy servants.
Unless thy law *had been* my delights,
I should then have perished in mine affliction.
I will never forget thy precepts:
For with them thou hast quickened me.
I *am* thine, save me;
For I have sought thy precepts.
The wicked have waited for me to destroy me:
But I will consider thy testimonies.
I have seen an end of all perfection:
But thy commandment *is* exceeding broad.

MEM

O how love I thy law!
It *is* my meditation all the day.
Thou through thy commandments hast made me wiser than mine enemies:
For they *are* ever with me.
I have more understanding than all my teachers:
For thy testimonies *are* my meditation.

I understand more than the ancients,
Because I keep thy precepts.
I have refrained my feet from every evil way,
That I might keep thy word.
I have not departed from thy judgments:
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
Therefore I hate every false way.

NUN

Thy word *is* a lamp unto my feet,
And a light unto my path.
I have sworn, and I will perform *it*,
That I will keep thy righteous judgments.
I am afflicted very much:
Quicken me, O LORD, according unto thy word.
Accept, I beseech thee, the freewill offerings of my mouth, O LORD,
And teach me thy judgments.
My soul *is* continually in my hand:
Yet do I not forget thy law.
The wicked have laid a snare for me:
Yet I erred not from thy precepts.
Thy testimonies have I taken as an heritage for ever:
For they *are* the rejoicing of my heart.
I have inclined mine heart to perform thy statutes
Alway, *even unto* the end.

SAMECH

I hate *vain* thoughts: but thy law do I love.
Thou *art* my hiding place and my shield:
I hope in thy word.
Depart from me, ye evildoers:
For I will keep the commandments of my God.
Uphold me according unto thy word, that I may live:
And let me not be ashamed of my hope.
Hold thou me up, and I shall be safe:
And I will have respect unto thy statutes continually.
Thou hast trodden down all them that err from thy statutes:
For their deceit *is* falsehood.
Thou puttest away all the wicked of the earth *like* dross:
Therefore I love thy testimonies.
My flesh trembleth for fear of thee;
And I am afraid of thy judgments.

AIN

I have done judgment and justice:
Leave me not to mine oppressors.
Be surety for thy servant for good:
Let not the proud oppress me.
Mine eyes fail for thy salvation,
And for the word of thy righteousness.
Deal with thy servant according unto thy mercy,
And teach me thy statutes.
I *am* thy servant; give me understanding,
That I may know thy testimonies.
It is time for *thee*, LORD, to work:

For they have made void thy law.
Therefore I love thy commandments above gold;
Yea, above fine gold.
Therefore I esteem all *thy* precepts *concerning* all *things to be* right;
And I hate every false way.

PE

Thy testimonies *are* wonderful:
Therefore doth my soul keep them.
The entrance of thy words giveth light;
It giveth understanding unto the simple.
I opened my mouth, and panted:
For I longed for thy commandments.
Look thou upon me, and be merciful unto me,
As thou usest to do unto those that love thy name.
Order my steps in thy word:
And let not any iniquity have dominion over me.
Deliver me from the oppression of man:
So will I keep thy precepts.
Make thy face to shine upon thy servant
And teach me thy statutes.
Rivers of waters run down mine eyes,
Because they keep not thy law.

TZADDI

Righteous *art* thou, O Lord,
And upright *are* thy judgments.
Thy testimonies *that* thou hast commanded

Are righteous and very faithful.
My zeal hath consumed me,
Because mine enemies have forgotten thy words.
Thy word *is* very pure:
Therefore thy servant loveth it.
I *am* small and despised:
Yet do not I forget thy precepts.
Thy righteousness *is* an everlasting righteousness,
And thy law *is* the truth.
Trouble and anguish have taken hold on me:
Yet thy commandments *are* my delights.
The righteousness of thy testimonies *is* everlasting:
Give me understanding, and I shall live.

KOPH

I cried with *my* whole heart; hear me, O LORD:
I will keep thy statutes.
I cried unto thee; save me,
And I shall keep thy testimonies.
I prevented the dawning of the morning, and cried:
I hoped in thy word.
Mine eyes prevent the *night* watches,
That I might meditate in thy word.
Hear my voice according unto thy lovingkindness:
O LORD, quicken me according to thy judgment.
They draw nigh that follow after mischief:
They are far from thy law.
Thou *art* near, O LORD;
And all thy commandments *are* truth.

Concerning thy testimonies, I have known of old
That thou hast founded them for ever.

RESH

Consider mine affliction, and deliver me:
For I do not forget thy law.
Plead my cause, and deliver me:
Quicken me according to thy word.
Salvation *is* far from the wicked:
For they seek not thy statutes.
Great *are* thy tender mercies, O LORD:
Quicken me according to thy judgments.
Many *are* my persecutors and mine enemies;
Yet do I not decline from thy testimonies.
I beheld the transgressors, and was grieved;
Because they kept not thy word.
Consider how I love thy precepts:
Quicken me, O LORD, according to thy lovingkindness.
Thy word *is* true *from* the beginning:
And every one of thy righteous judgments *endureth* for ever.

SCHIN

Princes have persecuted me without a cause:
But my heart standeth in awe of thy word.
I rejoice at thy word,
As one that findeth great spoil.
I hate and abhor lying:
But thy law do I love.

Seven times a day do I praise thee
Because of thy righteous judgments.
Great peace have they which love thy law:
And nothing shall offend them.
LORD, I have hoped for thy salvation,
And done thy commandments.
My soul hath kept thy testimonies;
And I love them exceedingly.
I have kept thy precepts and thy testimonies:
For all my ways *are* before thee.

TAU

Let my cry come near before thee, O LORD:
Give me understanding according to thy word.
Let my supplication come before thee:
Deliver me according to thy word.
My lips shall utter praise,
When thou hast taught me thy statutes.
My tongue shall speak of thy word:
For all thy commandments *are* righteousness.
Let thine hand help me;
For I have chosen thy precepts.
I have longed for thy salvation, O LORD;
And thy law *is* my delight.
Let my soul live, and it shall praise thee;
And let thy judgments help me.
I have gone astray like a lost sheep;
Seek thy servant; for I do not forget thy commandments.

Psalm CXX

In my distress I cried unto the Lord,
And he heard me.
Deliver my soul, O Lord, from lying lips,
And from a deceitful tongue.
What shall be given unto thee?
Or what shall be done unto thee, thou false tongue?
Sharp arrows of the mighty,
With coals of juniper.
Woe is me, that I sojourn in Mesech,
That I dwell in the tents of Kedar!
My soul hath long dwelt
With him that hateth peace.
I *am for* peace:
But when I speak, they *are* for war.

Psalm CXXI

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help *cometh* from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord *is* thy keeper:
The Lord *is* thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The LORD shall preserve thee from all evil :
He shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

PSALM CXXII

I was glad when they said unto me,
Let us go into the house of the LORD.
Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded
As a city that is compact together :
Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel,
To give thanks unto the name of the LORD.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem :
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace *be* within thee.
Because of the house of the LORD our God
I will seek thy good.

PSALM CXXIII

Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.

Behold, as the eyes of servants *look* unto the hand of their masters,
And as the eyes of a maiden unto the hand of her mistress;
So our eyes *wait* upon the LORD our God, until that he have mercy upon us.
Have mercy upon us, O LORD, have mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled
With the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV

If *it had* not *been* the LORD who was on our side,
Now may Israel say;
If *it had* not *been* the LORD who was on our side,
When men rose up against us:
Then they had swallowed us up quick,
When their wrath was kindled against us:
Then the waters had overwhelmed us,
The stream had gone over our soul:
Then the proud waters had gone over our soul.
Blessed *be* the LORD, who hath not given us
As a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
Our help *is* in the name of the LORD,
Who made heaven and earth.

Psalm CXXV

They that trust in the Lord *shall be* as mount Zion,
Which cannot be removed, *but* abideth for ever.
As the mountains *are* round about Jerusalem,
So the Lord *is* round about his people from henceforth even for ever.
For the rod of the wicked shall not rest upon the lot of the righteous;
Lest the righteous put forth their hands unto iniquity.
Do good, O Lord, unto *those that be* good,
And to *them that are* upright in their hearts.
As for such as turn aside unto their crooked ways,
The Lord shall lead them forth with the workers of iniquity:
But peace *shall be* upon Israel.

Psalm CXXVI

When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the south.
They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing, bringing his sheaves *with him.*

Psalm CXXVII

Except the Lord build the house,
They labour in vain that build it:
Except the Lord keep the city,
The watchman waketh *but* in vain.
It is vain for you to rise up early, to sit up late, to eat the bread of sorrows:
For so he giveth his beloved sleep.
Lo, children *are* an heritage of the Lord:
And the fruit of the womb *is his* reward.
As arrows *are* in the hand of a mighty man;
So *are* children of the youth.
Happy *is* the man
That hath his quiver full of them:
They shall not be ashamed,
But they shall speak with the enemies in the gate.

Psalm CXXVIII

Blessed *is* every one that feareth the Lord;
That walketh in his ways.
For thou shalt eat the labour of thine hands:
Happy *shalt* thou *be*, and *it shall be* well with thee.
Thy wife *shall be* as a fruitful vine by the sides of thine house:
Thy children like olive plants round about thy table.
Behold, that thus shall the man be blessed

That feareth the Lord.
The Lord shall bless thee out of Zion:
And thou shalt see the good of Jerusalem all the days of thy life.
Yea, thou shalt see thy children's children,
And peace upon Israel.

Psalm CXXIX

Many a time have they afflicted me from my youth,
May Israel now say:
Many a time have they afflicted me from my youth:
Yet they have not prevailed against me.
The plowers plowed upon my back:
They made long their furrows.
The Lord *is* righteous:
He hath cut asunder the cords of the wicked.
Let them all be confounded and turned back
That hate Zion.
Let them be as the grass *upon* the housetops,
Which withereth afore it groweth up:
Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the Lord *be* upon you:
We bless you in the name of the Lord.

Psalm CXXX

Out of the depths have I cried unto thee, O Lord.
Lord, hear my voice:

Let thine ears be attentive to the voice of my supplications.
If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
But *there is* forgiveness with thee,
That thou mayest be feared.
I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul *waiteth* for the Lord
More than they that watch for the morning: *I say, more than* they that watch for the morning.
Let Israel hope in the Lord: for with the Lord *there is* mercy,
And with him *is* plenteous redemption.
And he shall redeem Israel
From all his iniquities.

Psalm CXXXI

Lord, my heart is not haughty,
Nor mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too high for me.
Surely I have behaved and quieted myself, as a child that is weaned of his mother:
My soul *is* even as a weaned child.
Let Israel hope in the Lord
From henceforth and for ever.

Psalm CXXXII

Lord, remember David,
And all his afflictions:
How he sware unto the Lord,
And vowed unto the mighty *God* of Jacob;
Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids,
Until I find out a place for the Lord,
An habitation for the mighty *God* of Jacob.
Lo, we heard of it at Ephratah:
We found it in the fields of the wood.
We will go into his tabernacles:
We will worship at his footstool.
Arise, O Lord, into thy rest;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.
For thy servant David's sake
Turn not away the face of thine anointed.
The Lord hath sworn *in* truth unto David;
He will not turn from it;
Of the fruit of thy body
Will I set upon thy throne.
If thy children will keep my covenant
And my testimony that I shall teach them,
Their children shall also sit

Upon thy throne for evermore.
For the LORD hath chosen Zion;
He hath desired *it* for his habitation.
This *is* my rest for ever:
Here will I dwell; for I have desired it.
I will abundantly bless her provision:
I will satisfy her poor with bread.
I will also clothe her priests with salvation:
And her saints shall shout aloud for joy.
There will I make the horn of David to bud;
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

PSALM CXXXIII

Behold, how good and how pleasant *it is*
For brethren to dwell together in unity!
It is like the precious ointment upon the head,
That ran down upon the beard, *even* Aaron's beard:
That went down to the skirts of his garments;
As the dew of Hermon,
And as the dew that descended upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

PSALM CXXXIV

Behold, bless ye the LORD, all *ye* servants of the LORD,
Which by night stand in the house of the LORD.

Lift up your hands *in* the sanctuary,
And bless the LORD.
The LORD that made heaven and earth
Bless thee out of Zion.

PSALM CXXXV

Praise ye the LORD.
Praise ye the name of the LORD;
Praise *him*, O ye servants of the LORD.
Ye that stand in the house of the LORD,
In the courts of the house of our God,
Praise the LORD; for the LORD *is* good:
Sing praises unto his name; for *it is* pleasant.
For the LORD hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
For I know that the LORD *is* great,
And *that* our Lord *is* above all gods.
Whatsoever the LORD pleased,
That did he in heaven, and in earth, in the seas, and all deep places.
He causeth the vapours to ascend
From the ends of the earth;
He maketh lightnings for the rain;
He bringeth the wind out of his treasuries.
Who smote the firstborn of Egypt,
Both of man and beast.
Who sent tokens and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.

Who smote great nations,
And slew mighty kings;
Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
And gave their land *for* an heritage,
An heritage unto Israel his people.
Thy name, O Lord, *endureth* for ever;
And thy memorial, O Lord, throughout all generations.
For the Lord will judge his people,
And he will repent himself concerning his servants.
The idols of the heathen *are* silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there *any* breath in their mouths.
They that make them are like unto them:
So is every one that trusteth in them.
Bless the Lord, O house of Israel:
Bless the Lord, O house of Aaron:
Bless the Lord, O house of Levi:
Ye that fear the Lord, bless the Lord.
Blessed be the Lord out of Zion,
Which dwelleth at Jerusalem. Praise ye the Lord.

Psalm CXXXVI

O give thanks unto the Lord; for *he is* good:
For his mercy *endureth* for ever.

O give thanks unto the God of gods:
For his mercy *endureth* for ever.
O give thanks to the Lord of lords:
For his mercy *endureth* for ever.
To him who alone doeth great wonders:
For his mercy *endureth* for ever.
To him that by wisdom made the heavens:
For his mercy *endureth* for ever.
To him that stretched out the earth above the waters:
For his mercy *endureth* for ever.
To him that made great lights:
For his mercy *endureth* for ever:
The sun to rule by day:
For his mercy *endureth* for ever:
The moon and stars to rule by night:
For his mercy *endureth* for ever.
To him that smote Egypt in their firstborn:
For his mercy *endureth* for ever:
And brought out Israel from among them:
For his mercy *endureth* for ever:
With a strong hand, and with a stretched out arm:
For his mercy *endureth* for ever.
To him which divided the Red sea into parts:
For his mercy *endureth* for ever:
And made Israel to pass through the midst of it:
For his mercy *endureth* for ever:
But overthrew Pharaoh and his host in the Red sea:
For his mercy *endureth* for ever.
To him which led his people through the wilderness:

For his mercy *endureth* for ever.
To him which smote great kings:
For his mercy *endureth* for ever:
And slew famous kings:
For his mercy *endureth* for ever:
Sihon king of the Amorites:
For his mercy *endureth* for ever:
And Og the king of Bashan:
For his mercy *endureth* for ever:
And gave their land for an heritage:
For his mercy *endureth* for ever:
Even an heritage unto Israel his servant:
For his mercy *endureth* for ever.
Who remembered us in our low estate:
For his mercy *endureth* for ever:
And hath redeemed us from our enemies:
For his mercy *endureth* for ever.
Who giveth food to all flesh:
For his mercy *endureth* for ever.
O give thanks unto the God of heaven:
For his mercy *endureth* for ever.

Psalm CXXXVII

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
We hanged our harps upon the willows in the midst thereof.
For there they that carried us away captive required of us a song;
And they that wasted us *required of us* mirth,

Saying, Sing us *one* of the songs of Zion.
How shall we sing the LORD's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget *her cunning*.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.
Remember, O LORD, the children of Edom in the day of Jerusalem;
Who said, Rase *it*, rase *it*, *even* to the foundation thereof.
O daughter of Babylon,
Who art to be destroyed;
Happy *shall he be*, that rewardeth thee
As thou hast served us.
Happy *shall he be*, that taketh
And dasheth thy little ones against the stones.

PSALM CXXXVIII

I will praise thee with my whole heart:
Before the gods will I sing praise unto thee.
I will worship toward thy holy temple, and praise thy name
For thy lovingkindness and for thy truth:
For thou hast magnified thy word
Above all thy name.
In the day when I cried thou answeredst me,
And strengthenedst me *with* strength in my soul.
All the kings of the earth shall praise thee, O LORD,
When they hear the words of thy mouth.

Yea, they shall sing in the ways of the LORD:
For great *is* the glory of the LORD.
Though the LORD *be* high, yet hath he respect unto the lowly:
But the proud he knoweth afar off.
Though I walk in the midst of trouble,
Thou wilt revive me:
Thou shalt stretch forth thine hand against the wrath of mine enemies,
And thy right hand shall save me.
The LORD will perfect *that which* concerneth me:
Thy mercy, O LORD, *endureth* for ever:
Forsake not the works of thine own hands.

PSALM CXXXIX

O LORD, thou hast searched me, and known *me*.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted *with* all my ways.
For *there is* not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge *is* too wonderful for me;
It is high, I cannot *attain* unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou *art* there:

If I make my bed in hell, behold, thou *art there.*
If I take the wings of the morning,
And dwell in the uttermost parts of the sea ;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me ;
Even the night shall be light about me.
Yea, the darkness hideth not from thee ; but the night shineth as the day :
The darkness and the light *are* both alike *to thee.*
For thou hast possessed my reins :
Thou hast covered me in my mother's womb.
I will praise thee ;
For I am fearfully *and* wonderfully made :
Marvellous *are* thy works ;
And *that* my soul knoweth right well.
My substance was not hid from thee, when I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect ;
And in thy book all *my members* were written,
Which in continuance were fashioned, when *as yet there was* none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them,
They are more in number than the sand :
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God :

Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take *thy name* in vain.
Do not I hate them, O Lord, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if *there be any* wicked way in me,
And lead me in the way everlasting.

Psalm CXL

Deliver me, O Lord, from the evil man.
Preserve me from the violent man;
Which imagine mischiefs in *their* heart;
Continually are they gathered together *for* war.
They have sharpened their tongues like a serpent;
Adders' poison *is* under their lips.
Keep me, O Lord, from the hands of the wicked;
Preserve me from the violent man;
Who have purposed to overthrow my goings.
The proud have hid a snare for me, and cords;
They have spread a net by the wayside; they have set gins for me.
I said unto the Lord, Thou *art* my God:
Hear the voice of my supplications, O Lord.
O God the Lord, the strength of my salvation,
Thou hast covered my head in the day of battle.

Grant not, O Lord, the desires of the wicked:
Further not his wicked device; *lest* they exalt themselves.
As for the head of those that compass me about,
Let the mischief of their own lips cover them.
Let burning coals fall upon them: let them be cast into the fire;
Into deep pits, that they rise not up again.
Let not an evil speaker be established in the earth:
Evil shall hunt the violent man to overthrow *him*.
I know that the Lord will maintain the cause of the afflicted,
And the right of the poor.
Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

Psalm CXLI

Lord, I cry unto thee: make haste unto me;
Give ear unto my voice, when I cry unto thee.
Let my prayer be set forth before thee *as* incense;
And the lifting up of my hands *as* the evening sacrifice.
Set a watch, O Lord, before my mouth;
Keep the door of my lips.
Incline not my heart to *any* evil thing,
To practise wicked works with men that work iniquity:
And let me not eat of their dainties.
Let the righteous smite me;
It shall be a kindness:
And let him reprove me;
It shall be an excellent oil, *which* shall not break my head:
For yet my prayer also *shall be* in their calamities.

When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth *wood* upon the earth.
But mine eyes *are* unto thee, O GOD the Lord:
In thee is my trust; leave not my soul destitute.
Keep me from the snares *which* they have laid for me,
And the gins of the workers of iniquity.
Let the wicked fall into their own nets,
Whilst that I withal escape.

PSALM CXLII

I cried unto the LORD with my voice;
With my voice unto the LORD did I make my supplication.
I poured out my complaint before him;
I shewed before him my trouble.
When my spirit was overwhelmed within me:
Then thou knewest my path.
In the way wherein I walked
Have they privily laid a snare for me.
I looked on *my* right hand, and beheld,
But *there was* no man that would know me,
Refuge failed me; no man cared for my soul.
I cried unto thee, O LORD: I said,
Thou *art* my refuge *and* my portion in the land of the living.
Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.

Bring my soul out of prison,
That I may praise thy name:
The righteous shall compass me about;
For thou shalt deal bountifully with me.

Psalm CXLIII

Hear my prayer, O Lord, give ear to my supplications:
In thy faithfulness answer me, *and* in thy righteousness.
And enter not into judgment with thy servant:
For in thy sight shall no man living be justified.
For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness,
As those that have been long dead.
Therefore is my spirit overwhelmed within me;
My heart within me is desolate.
I remember the days of old;
I meditate on all thy works; I muse on the work of thy hands.
I stretch forth my hands unto thee:
My soul *thirsteth* after thee, as a thirsty land.
Hear me speedily, O Lord:
My spirit faileth:
Hide not thy face from me,
Lest I be like unto them that go down into the pit.
Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies:
I flee unto thee to hide me.
Teach me to do thy will;
For thou *art* my God:
Thy Spirit *is* good;
Lead me into the land of uprightness.
Quicken me, O Lord, for thy name's sake:
For thy righteousness' sake bring my soul out of trouble.
And of thy mercy cut off mine enemies,
And destroy all them that afflict my soul: for I *am* thy servant.

Psalm CXLIV

Blessed *be* the Lord my strength,
Which teacheth my hands to war, *and* my fingers to fight:
My goodness, and my fortress;
My high tower, and my deliverer;
My shield, and *he* in whom I trust;
Who subdueth my people under me.
Lord, what *is* man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
Man is like to vanity:
His days *are* as a shadow that passeth away.
Bow thy heavens, O Lord, and come down:
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them:
Shoot out thine arrows, and destroy them.
Send thine hand from above;
Rid me, and deliver me out of great waters,

From the hand of strange children;
Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood.
I will sing a new song unto thee, O God:
Upon a psaltery *and* an instrument of ten strings
Will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who delivereth David his servant from the hurtful sword.
Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood:
That our sons *may be* as plants
Grown up in their youth;
That our daughters *may be* as corner stones,
Polished *after* the similitude of a palace:
That our garners *may be* full,
Affording all manner of store:
That our sheep may bring forth thousands
And ten thousands in our streets:
That our oxen *may be* strong to labour;
That there be no breaking in, nor going out;
That *there be* no complaining in our streets.
Happy *is that* people, that is in such a case:
Yea, happy *is that* people, whose God *is* the LORD.

PSALM CXLV

I will extol thee, my God, O king;
And I will bless thy name for ever and ever.

Every day will I bless thee;
And I will praise thy name for ever and ever.
Great *is* the Lord, and greatly to be praised;
And his greatness *is* unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And *men* shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord *is* gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord *is* good to all:
And his tender mercies *are* over all his works.
All thy works shall praise thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom *is* an everlasting kingdom,
And thy dominion *endureth* throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all *those that be* bowed down.
The eyes of all wait upon thee;

And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The LORD *is* righteous in all his ways,
And holy in all his works.
The LORD *is* nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
The LORD preserveth all them that love him:
But all the wicked will he destroy.
My mouth shall speak the praise of the LORD:
And let all flesh bless his holy name for ever and ever.

PSALM CXLVI

Praise ye the LORD.
Praise the LORD, O my soul.
While I live will I praise the LORD:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom *there is* no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy *is he* that *hath* the God of Jacob for his help,
Whose hope *is* in the LORD his God:
Which made heaven, and earth,
The sea, and all that therein *is*:

Which keepeth truth for ever:
Which executeth judgment for the oppressed:
Which giveth food to the hungry.
The LORD looseth the prisoners:
The LORD openeth *the eyes of* the blind:
The LORD raiseth them that are bowed down:
The LORD loveth the righteous:
The LORD preserveth the strangers;
He relieveth the fatherless and widow:
But the way of the wicked he turneth upside down.
The LORD shall reign for ever,
Even thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII

Praise ye the LORD:
For *it is* good to sing praises unto our God;
For *it is* pleasant; *and* praise is comely.
The LORD doth build up Jerusalem:
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of the stars;
He calleth them all by *their* names.
Great *is* our Lord, and of great power:
His understanding *is* infinite.
The LORD lifteth up the meek:
He casteth the wicked down to the ground.
Sing unto the LORD with thanksgiving;

Sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
The LORD taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the LORD, O Jerusalem;
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace *in* thy borders,
And filleth thee with the finest of the wheat.
He sendeth forth his commandment *upon* earth:
His word runneth very swiftly.
He giveth snow like wool:
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, *and* the waters flow.
He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation:
And *as for his* judgments, they have not known them.
Praise ye the LORD.

Psalm CXLVIII

Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that *be* above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also established them for ever and ever:
He hath made a decree which shall not pass.
Praise the Lord from the earth,
Ye dragons, and all deeps:
Fire, and hail; snow, and vapours;
Stormy wind fulfilling his word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the Lord:
For his name alone is excellent;

His glory *is* above the earth and heaven.
He also exalteth the horn of his people, the praise of all his saints;
Even of the children of Israel, a people near unto him.
Praise ye the LORD.

PSALM CXLIX

Praise ye the LORD.
Sing unto the LORD a new song,
And his praise in the congregation of saints.
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.
For the LORD taketh pleasure in his people:
He will beautify the meek with salvation.
Let the saints be joyful in glory:
Let them sing aloud upon their beds.
Let the high *praises* of God *be* in their mouth,
And a twoedged sword in their hand;
To execute vengeance upon the heathen,
And punishments upon the people;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgment written:
This honour have all his saints. Praise ye the LORD.

PSALM CL

Praise ye the LORD.
Praise God in his sanctuary:

Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let every thing that hath breath praise the LORD.
Praise ye the LORD.

Notes

p. 1, l. 1. There is no heading. The Psalm is introductory to the first of the five Books (*see* Introduction, p. xi.).

Ps. i. THEME: *A man's weal depends on his religious and moral character.*

The Psalm is akin to a large section of the Book of Proverbs (chaps. x.-xxiv.), and suggests that the writer's surroundings did not expose him to the searchings of heart that troubled the authors of Ps. xxxvii. and lxxiii.

The threefold 'parallelism' is carefully brought out in the words describing the wicked, their conduct, and intercourse with them.

p. 1, l. 4. For 'in the seat of the scornful' read 'in the company of scoffers.'

p. 1, l. 5. 'The law' includes the whole revelation which God has made of Himself.

p. 1, l. 7. 'Planted by water courses,' artificial streams for purposes of irrigation. The narrow strip of luxuriant vegetation amid parched surroundings supplied a vivid figure.

p. 1, l. 10. For 'whatsoever he doeth shall prosper' read 'whatsoever he doeth he maketh to prosper.'

p. 1, l. 12. Threshing floors were commonly placed on high ground, and the corn thrown against the wind to separate the chaff. The figure occurs again on p. 42, l. 24.

Ps. ii. THEME: *Jehovah enthroned in majesty confounds the nations which plot against His chosen people.*

The absence of heading (unusual in the First Book of the Psalter) may be connected with the fact that this Psalm is joined with Ps. i. in some early authorities (*cp.* Acts xiii. 33). In

their atmosphere, however, the two Psalms are as different as the Books of Ruth and of Judges.

p. 1, l. 17. For 'Why do the heathen rage?' read 'Why do the nations throng tumultuously?'

p. 2, l. 3. 'bands,' which made fast the yoke on a draught bullock. Thus a *revolt* of subject rulers, not the attack of neighbouring nations is meant.

p. 2, l. 9. Jehovah speaks.

p. 2, l. 11. The king, as the Lord's anointed, speaks. He asserts his claims as the representative of Israel, a nation which is itself adopted as the firstborn of Jehovah.

Ps. iii. THEME: *A time of intestine peril or strife.*

p. 3, l. 12. A figure for utter discomfiture. *Cp.* Lam. iii. 30; Micah v. 1.

Ps. iv. THEME: *Thoughts arising out of a deliverance.*

p. 3, l. 20. Appeal to the foe.

p. 3, l. 22. 'leasing' is obsolete for falsehood. *Cp.* Spencer, *Faërie Queene*, ii. 9, 51, 'And all that fained is, as leasings, tales and lies.'

p. 4, l. 4. The writer's clear-cut faith is contrasted with the vague yearnings of the 'many.'

Ps. v. THEME: *Prayerful meditation on the blessedness of communion with God and on the fate of sinners.*

p. 4, l. 15. For 'In the morning will I direct my prayer to thee' read 'In the morning will I set in order,' as though wood for the sacrifice.

p. 4, l. 16. 'look up' for an answer.

p. 4, l. 18. For 'Neither shall evil dwell with thee' read 'Evil shall not be a guest with thee.'

p. 4, l. 19. Boasters 'shall not stand.'

p. 4, l. 21. 'leasing.' *See* on p. 3, l. 22.

p. 5, l. 14. 'As with a buckler,' which covers the whole body.

Ps. vi. THEME: *Prayerful entreaty in trouble and an assured expectation of deliverance.*

Persons as far distant in character and circumstances as

Catherine de' Medici (mother of Francis II. and Charles IX., kings of France), Elizabeth Charlotte (who married the Duke of Orleans, brother to Louis XIV.), Calvin, and Mrs Carlyle set store by this Psalm.

p. 5, l. 24. For 'In the grave,' etc., read 'In Sheol who shall give thee thanks?' (R.V.). Sheol is the Hebrew name for the nether world, a gloomy and cavernous abode, the dwelling-place of all disembodied spirits, who there lead a dim and shadowy existence.

Ps. vii. THEME: *Appeal to Jehovah as a righteous Judge to vindicate innocence against the oppressor.*

Cush, the Benjamite, mentioned in the title, is otherwise unknown to the Biblical record. He may have been one of Saul's adherents.

p. 6, l. 22. 'Make my glory' (*i.e.*, life or soul; *cp.* p. 15, l. 17, p. 35, l. 14, p. 75, l. 17, p. 150, l. 18) 'to dwell in the dust.'

p. 6, l. 25. For 'awake for me to the judgment' read 'awake for me; thou hast commanded judgment' (R.V.). The trial of the Psalmist's foes is imminent.

p. 7, l. 1. 'And over them return thou on high' (R.V.), *i.e.*, to the seat of judgment, of late unoccupied.

p. 7, l. 7. In the Bible the heart is the seat of thought, the reins of the emotions.

p. 7, l. 15. 'He maketh his arrows fiery shafts' (R.V.).

Ps. viii. THEME: *God's greatness as shown forth in nature and in man.*

p. 7, l. 27. Little children in their very feebleness, coupled as it is with latent powers of development, form a bulwark in their testimony to God's power. For 'heaven lies about us in our infancy.'

p. 8, l. 5 f. 'What is mortal man, that thou art mindful of him, And the son of the earthborn, that thou visitest him?'

p. 8, l. 7. 'A little lower than God,' as being his Creator. In Heb. ii. 6 ff., ll. 5-11, are applied to Christ. *Cp.* 1 Cor. xv. 27.

Ps. ix. THEME: *Celebration of God's righteousness as set forth in the overthrow of Israel's enemies.*

In this and the following Psalm, treated as one by some ancient authorities, there are plain indications of an acrostic arrangement, but of a very broken and irregular character. The two are certainly companion Psalms, but with varieties of style and subject-matter so marked that they must be considered as distinct in their origin. The first is an ode of triumph, the second of complaint.

p. 9, l. 2. Read 'The enemy are come to an end, they are desolate for ever' (R.V.).

p. 9, l. 22. 'Daughter of Zion,' the inhabitants collectively, poetically represented as an individual. *Cp.* 'Daughter of Babylon,' p. 196, l. 12.

p. 9, l. 28. Banished to Sheol, they go back to their original nothingness, in the shape of the shadowy existence in the under world.

Ps. x. THEME: *Cry for the redress of wrongs inflicted by ungodly men within the nation.*

p. 10, l. 12. Read 'And in his plundering renounceth, yea, contemneth Jehovah.'

p. 10, l. 13 f. Read 'As for the wicked, in his scornfulness' (he saith) '"He" (God) "will not require"; "there is no God," is the whole of his devices.'

p. 10, l. 15. 'Are stable at all times.' He has no vicissitudes.

p. 10, l. 21. They are *to his taste*. *Cp.* Job. xx. 16; Prov. xix. 28.

Ps. xi. THEME: *Steadfast faith in God at a time of imminent peril.*

p. 12, l. 1. 'the foundations' of social order.

p. 12, l. 6. 'The Lord tests' (or approves) 'the righteous.'

p. 12, l. 12. 'The upright shall behold his face' (R.V.).

Ps. xii. THEME: *Prayer for help in the midst of hypocrisy and oppression.*

p. 12, l. 23 f. Read 'I will set him in the safety he panteth for' (R.V. margin).

p. 12, l. 26. Read 'Even silver smelted in a furnace, and *flowing* down to the earth.'

Ps. xiii. THEME: *Complaint; appeal; assurance.*

Ps. xiv. THEME: *Mankind are godless, corrupt and cruel; but God marks it all and will interpose.*

p. 13, l. 17. 'The fool' (Heb., *Nabal*) means not the mentally weak, but the morally insensible or perverse. So p. 52, l. 5, p. 101, l. 23, p. 102, l. 4. For a further definition of the character, *see* Isa. xxxii. 6; and for the character himself, 1 Sam. xxv.

p. 14, l. 1. Jehovah speaks. Sin has its source in ignorance. *Cp.* the teaching of Socrates to the same effect.

p. 14, l. 2. They live by practising extortion on the godly.

p. 14, l. 6 f. Read 'Ye may frustrate the counsel of the poor:' (it matters not) 'for the Lord,' etc.

Ps. xv. THEME: *The qualifications of the ideal worshipper.*

p. 14, l. 22. The law forbade the taking of interest in the case of Israelites (Levit. xxv. 36, 37), but allowed it in dealing with foreigners (Deut. xxiii. 20).

p. 14, l. 23. Bribery was, and is, a fruitful source of corruption in Eastern judicial procedure.

Ps. xvi. THEME: *God, as the source of boundless good to the devout soul.*

p. 15, l. 1. 'I have said' (so R.V., omitting 'O my soul').

p. 15, l. 2. 'I have no good beyond thee' (R.V.).

p. 15, l. 3 f. 'As for the holy ones that are in the land, they are the nobles, in whom is all my delight.'

p. 15, l. 14. 'Reins.' *See* on p. 7, l. 7.

p. 15, l. 17. 'Glory,' *i.e.*, soul. *See* on p. 6, l. 22.

p. 15, l. 18. Read 'My flesh also dwelleth in safety.'

p. 15, l. 19. He shall not be given over to the nether world (Sheol). The Apostles Peter (Acts ii. 25 ff.) and Paul (Acts xiii. 35 ff.) apply the passage to the Resurrection of Christ.

Ps. xvii. THEME: *Prayer for deliverance from the prosperous oppressor, and aspiration after God.*

p. 16, l. 19. 'Their heart' (*lit.* midriff) 'they have shut up.' *Cp.* p. 174, l. 16.

p. 16, l. 27 ff. Read 'From the wicked, by thy sword; from men, by thy hand' (R.V.).

p. 17, l. 2. The universal aim in Eastern lands.

p. 17, l. 4 f. In contrast with a sensual and material aim, that of the Psalmist is nothing less than a sight of God, not in vision but in objective reality.

Ps. xviii. This Psalm appears in a slightly different form in 2 Sam. xxii. The differences arise in part from errors of transcription, in part from intentional revision, the former class of variations being more conspicuous in Samuel, the latter here.

THEME: *The Psalmist's peril. Jehovah manifests His power, because of the righteousness of His servant.*

The general question of David's share in the Psalter is closely bound up with this Psalm. The evidence on the whole supports the title in this case, and if the Psalm be accepted as his, it will follow that various others (in the absence of countervailing evidence from language, etc.) may also fairly be ascribed to him.

p. 17, l. 13. 'The waves of death.'

p. 17, l. 16. 'The cords' (*lit.* nooses) 'of Sheol' (R.V.). The figure is that of hunters lying in wait for their game.

p. 17, l. 21. 'Swayed and shook.' There is an alliteration in the Hebrew.

p. 18, l. 6 f. Read 'Out of the brightness before him there passed through his thick clouds hailstones,' etc.

p. 18, l. 22. This sense of 'prevented' (=confronted) illustrates the transition from the old meaning (go before) to that of modern English (hinder). *See* p. 23, l. 15, p. 77, l. 20, p. 123, l. 3.

p. 19, l. 16. 'Troop.' *See* 1 Sam. xxx., where (vv. 8, 15, 23) the same Hebrew word is used of the Amalekites.

p. 19, l. 17. *Cp.* 2 Sam. v. 6-8.

p. 19, l. 28. Read 'So that mine arms bend down a bow of bronze.'

p. 19, l. 29. A heathen goddess (Thetis) provides Achilles with armour. Jehovah Himself stoops from His throne to arm *the Psalmist* for the fight.

p. 20, l. 2. For the opposite form of expression, *cp.* Job xviii. 7; Prov. iv. 12.

p. 20, l. 21. 'Came cringing to me' in abject submission. *See* on p. 84, l. 23, p. 115, l. 15.

Ps. xix. Two Psalms or fragments combined. Their theme is to set forth the glories of the same Divine Person, the first (ll. 8-21) as the Creator (El), the second (l. 22 ff.) as Israel's Lawgiver (Jehovah).

p. 21, l. 13. 'Unheard is their voice.' It is a silent eloquence; 'songs without words.'

p. 21, l. 14. The 'line' which marks the extent of their influence.

Ps. xx. This and the next are companion Psalms. They are battle-songs composed on behalf of a king, the one being a prayer for victory, the other a thanksgiving for the triumphant issue.

p. 23, l. 9 f. Better 'O Lord, save the king, and answer,' etc. (R.V. margin).

Ps. xxi. For theme *see* note on Ps. xx.

p. 23, l. 15. *See* on p. 18, l. 22.

p. 23, l. 18. An Oriental form of speech. *Cp.* 1 Kings i. 31; Nehem. ii. 3; Dan. ii. 4.

p. 24, l. 1. 'In the time when thou appearest.'

Ps. xxii. THEME: *Cry for help against bitter foes; assurance of succour.*

The Psalm has many points which connect it with the Crucifixion (*cp.* p. 24, l. 27 ff. with Matt. xxvii. 39-44; p. 25, l. 26 f. with John xix. 23, 24) besides the utterance of the opening words by our Lord (Matt. xxvii. 46).

p. 24, l. 20. Read 'Who art enthroned upon the praises of Israel' (R.V. margin), as upon the wings of the cherubim. *Cp.* p. 18, l. 1.

p. 25, l. 22. The fierce and ravenous dogs of Eastern towns.

p. 26, l. 3. 'My precious life.' *See* on p. 44, l. 3.

p. 26, l. 5. Read 'From the horns of the wild oxen — thou hast answered me' (R.V.). The parallel entreaty which was

already on the tip of his tongue is suddenly changed into an acknowledgment that succour *has arrived*.

p. 26, l. 17. A reference to the meal that was connected with a thank-offering. Jehovah is represented as the host.

p. 26, l. 25 f. Even the haughtiest shall be humbled enough to join with the meek in that feast of thanksgiving, and so too shall be the man who was at the point of death.

p. 26, l. 29. Read 'It shall be told of the Lord unto the next generation' (R.V.).

Ps. xxiii. THEME: *Calm trust in Jehovah as One who tends and nourishes His people.*

p. 27, l. 5. Streams where rest may be obtained.

p. 27, l. 11 f. The club (set with nails) for defence, and the staff for support, are both used to this day.

Ps. xxiv. THEME: *The moral conditions for a worshipper in the sanctuary. The solemn entry of the Divine King.*

p. 27, l. 23. 'shall ascend,' *i.e.*, to worship.

p. 28, l. 7. 'O God of Jacob' (R.V.).

p. 28, l. 9 f. 'the King of glory,' probably as symbolised by the Ark brought in festal procession to the stronghold of Zion.

p. 28, l. 11. The challenge of the wardens.

p. 28, l. 17. The God of the armies of Israel (*cp.* 1 Sam. xvii. 45), or, Supreme over the heavenly bodies (Gen. ii. 1) and heavenly powers (1 Kings xxii. 19).

Ps. xxv. THEME: *Prayer for pardon and deliverance.*

The Psalm is a somewhat imperfect acrostic (*see* p. vi.). Ps. xxxiv. is akin. Both resemble parts of the Book of Proverbs.

p. 29, l. 16. 'He should choose.'

p. 29, l. 19. Meaning the confidential intercourse.

p. 29, l. 25. 'The troubles of my heart relieve thou' (R.V. margin).

Ps. xxvi. THEME: *Plea that conscious uprightness shall be requited by God's favour.*

p. 30, l. 9. 'Without wavering' (R.V.).

p. 30, l. 13. *See* on p. 7, l. 7.

p. 30, l. 20. Like the priests' lustrations before they minister (Exod. xxx. 18-21).

p. 30, l. 26. 'Take not away' (R.V. margin).

Ps. xxvii. THEME: *Exultant faith changing abruptly to plaintive entreaty.*

Perhaps two Psalms have been united.

p. 32, l. 15. Either an aposiopesis ('Unless I had been confident of looking upon the goodness . . . living—'), or, simply, 'I am confident,' etc.

Ps. xxviii. THEME: *Cry for help and for retribution on the ungodly. Acknowledgment of God's aid.*

p. 32, l. 24. 'Thine inmost shrine,' the Holy of Holies.

p. 33, l. 15. 'A strength unto his people' (R.V. margin).

p. 33, l. 16. 'A stronghold of salvation' (R.V.).

Ps. xxix. THEME: *A stormpiece, setting forth God's glory in nature. But His people are secure.*

p. 33, l. 19. 'O ye sons of God' (R.V. margin), angels.

p. 33, l. 22. 'In hallowed attire.' *See* on p. 135, l. 10, p. 160, l. 9.

p. 34, l. 4. 'Sirion,' the glistening mountain, the Sidonian name for Hermon. 'Unicorn,' wild ox. The storm sweeps from north to south (*Kadesh*).

p. 34, l. 9. 'Strippeth the forests bare' (R.V.). For 'discover' as meaning uncover, *cp. Merchant of Venice*, Act ii. Sc. 7, l. 1.

p. 34, l. 11. 'Took his seat for the flood,' *i.e.*; to bring about the Deluge.

Ps. xxx. THEME: *Thanksgiving for rescue from dangerous sickness or other peril.*

p. 34, l. 25. Weeping is a wayfarer, who tarries only for a night.

p. 35, l. 14. *See* on p. 6, l. 22.

Ps. xxxi. THEME: *Prayer for deliverance from manifold sufferings, followed by thanksgiving and exhortation.*

p. 36, l. 1. 'My life,' as a deposit placed in God's keeping.

p. 36, l. 3. *i.e.*, Idols, as being unreal and delusive.

p. 36, l. 9. 'room,' *i.e.*, space or place. *Cp. Taming of Shrew*, Act iii. Sc. 2 (at end), 'And let Bianca take her sister's room.'

p. 36, l. 23. 'Terror on every side,' an expression often found in Jeremiah, with whose language this Psalm supplies other parallels.

p. 36, l. 27. 'times,' the changes and chances of life.

Ps. xxxii. THEME: *Exhortation, based on experience, to seek the penitence which will bring forgiveness and joy.*

p. 38, l. 21 ff. God speaks.

p. 38, l. 27. Read 'Else they will not come near unto thee' (R.V.).

Ps. xxxiii. THEME: *Praise of Jehovah for His goodness, omnipotence, omnipresence, and care for His people.*

p. 39, l. 26. 'He maketh the thoughts,' etc. (R.V.). This brings out the parallelism with the next sentence.

Ps. xxxiv. THEME: *Humble and faithful well-doing is the passport to God's protection.*

Akin to Ps. xxv., like which also it is acrostic.

Ps. xxxv. THEME: *The Psalmist appeals to God's justice against cruel and malicious enemies.*

p. 42, l. 17 f. Better 'Draw out the spear and dirk to meet them that pursue me.'

p. 43, l. 14. Read 'They question me on things that I know not.'

p. 43, l. 20. 'shall return' (R.V. margin), *i.e.*, the blessings I asked on their behalf shall bring instead thereof comfort to myself.

p. 43, l. 28. Read 'Like hypocritical mockers for a cake,' parasites, who, by scurrilous jesting, purchase for themselves entertainment.

p. 44, l. 3. 'My precious life.' *See* on p. 26, l. 3.

p. 44, l. 14. It hath seen its desire.

p. 44, l. 23. Meaning, 'Aha, we have our desire.'

Ps. xxxvi. THEME: *The turning of a devout soul from the wickedness of man to the loving kindness of God.*

p. 45, l. 7. Better 'his heart' (R.V. margin).

p. 45, l. 8. 'Dread.'

p. 45, l. 9 f. 'For it' (transgression personified) 'flattereth him in his own eyes' (as he thinketh) 'that his iniquity will not be found out, and be hated.'

p. 46, l. 6. 'Make me a wanderer.'

Ps. xxxvii. THEME: *Temporary inequalities in the distribution of fortune will be soon adjusted. Vindication of God's administration of the world in spite of present appearances. An attempt to solve the problem presented by the frequent lack of harmony between men's conduct and their circumstances.*

An acrostic Psalm.

p. 47, l. 29. 'As the splendour of the meadows' (so R.V.), suddenly changing from brilliancy and verdure to an arid plain.

p. 48, l. 19 f. Better 'The unrighteous are destroyed for ever, and the seed,' etc.

p. 49, l. 6. Read 'Like a spreading tree in its native soil.'

p. 49, l. 10. 'There is a posterity for the man of peace,' meaning that he lives again in his descendants, and thus receives a recompense.

p. 49, l. 12. Read 'The posterity of the wicked is cut off."

Ps. xxxviii. THEME: *Lament, at first passionate, then calmer, over sufferings, though recognised as deserved; prayer for forgiveness.*

For title *see* p. xv.

p. 50, l. 3. 'With fever.'

p. 50, l. 26. 'For I am on the verge of calamity.'

Ps. xxxix. THEME: *The Psalmist realises, through suffering, the shortness of life, and turns in prayer to God as his one hope and stay.*

p. 51, l. 19. Not meaning the date of my death, but the uncertainty and brevity of life.

p. 51, l. 25. 'As a mere semblance.'

p. 52, l. 11. 'As doth the moth.'

Ps. xl. THEME: *Thanksgiving for mercies which move the soul*

to self-consecration, followed by a cry for deliverance from cruel persecutors. Thus the Psalm may be a union of two odes. The latter part reappears as Ps. lxx.

p. 53, l. 7. Read 'There is none to be compared unto thee' (R.V. margin).

p. 53, l. 11. God has given man the power of hearing. This involves obedience.

p. 53, ll. 10-15. This passage is applied to Christ in Heb. x. 5-7, where, however, the quotation is according to the Septuagint Version.

p. 53, l. 14. Read 'In the roll of the book it is prescribed to me' (R.V. margin).

p. 53, l. 17. Read 'I have proclaimed glad tidings of righteousness' (R.V. margin).

Ps. xli. THEME: *A confident looking to Jehovah, under a combination of sickness and treachery.*

p. 54, l. 23. *Lit.* 'Thou hast turned his lying down in his sickness,' *i.e.*, Thou hast changed his sickness into health.

p. 55, l. 9 f. Quoted by our Lord (John xiii. 18) as foreshadowing the act of Judas. The Oriental feeling as to the sacredness of hospitality would make such conduct specially shocking.

p. 55, l. 17 f. These form no part of the Psalm, but are the concluding doxology of the first of the five Books (*see* p. vii.).

COMMENCEMENT OF THE SECOND BOOK. *See* p. vii.

Ps. xlii. and xliii. THEME: *One who is exposed to the taunts of God's foes, and far from the sanctuary, yearns for the services of His House, and prays for deliverance.*

The identity of tone, and of several phrases, in particular, of the refrain, shows that these Psalms are really one. Accordingly Ps. xliii. has no title. A kindred Psalm is lxxxiv.

p. 55, l. 19. 'A hind.'

p. 56, l. 6. 'Who is the help of my countenance' (R.V. *margin*), *i.e.*, my help.

p. 56, l. 9. The Hermon range, or its three chief peaks. 'Mizar' is unknown.

p. 56, l. 10. 'Of thy cataracts' (R.V. margin). The imagery is suggested by the scenery in North Palestine.

Ps. xliv. THEME: *Appeal in a time of national chastisement to God's mighty deeds of old time.*

p. 57, l. 21, 'Thou didst afflict the peoples, and cause them' (Israel) 'to spread out.'

p. 58, l. 2. The image is taken from horned cattle.

p. 59, l. 2. 'That thou shouldest have crushed us into a place of jackals.'

Ps. xlv. THEME: *A nuptial ode addressed to a king; but it must remain undetermined whether it be to Solomon or to some other king of Israelitish race, as Jehoram, son of Jehoshaphat, King of Judah* (2 Kings viii. 18), *or Ahab* (1 Kings xvi. 31), *or* (but this is unlikely) *to a non-Jewish king, such as Ptolemy Philadelphus, ruler of Egypt, or the Syrian king Alexander* (1 Macc. x. 57 f.), *or an unknown Persian monarch. The fervour of the poet views the subject of his ode in the light of Messianic hope, thus almost of necessity restricting the reference to a king of David's line.*

For the title *see* p. xiv.

p. 59, l. 18. Read 'Is astir with goodly words.'

p. 59, l. 19. Read 'Things which I have composed touching a king.'

p. 59, l. 27, 'In behalf of truth,' etc. (R.V.).

p. 60, l. 4. Addressed to the king as God's representative. But the Hebrew text has perhaps suffered from corruption.

p. 60, l. 5. Read 'A sceptre of equity is the sceptre of thy kingdom' (R.V.).

p. 60, l. 7 f. To no other kings has there been granted a marriage of such happy omen.

p. 60, l. 9. The Hebrew names for these spices are etymologically identical with the English, having been borne westward through Europe by commerce.

R

p. 60, l. 10. Read 'Out of ivory palaces stringed instruments make thee glad.'

p. 60, l. 19. 'within' (the palace).

p. 60, l. 21. 'Of embroidery.'

Ps. xlvi.-xlviii. These three form a trilogy celebrating a deliverance, probably that of Jerusalem from Sennacherib's host. *See* the account in Isaiah (xxxvii. 36), with whose prophecies the language of these Psalms has a good deal in common. The leading thought is that God's presence secures the safety of Zion.

p. 62, l. 5. 'He subdued.'

p. 62, l. 14. 'In a skilful Psalm' (R.V. margin).

p. 62, l. 17 f. 'The nobles of the peoples . . . to be the people,' etc. Forecast of the inclusion of the Gentiles.

p. 62, l. 19. Rulers are called 'shields.' *See* on p. 124, l. 25.

p. 62, l. 24. Perhaps a geographical reference to the position of Zion or of the Temple with respect to the city.

p. 63, l. 17. 'Daughter cities,' country towns.

Ps. xlix. THEME: *Vindication of God's ways in view of the inequalities in fortune of the righteous and the wicked.*

p. 63, l. 26. 'All ye that dwell in this fleeting age.'

p. 64, l. 6. 'The iniquity of those that would supplant me' (R.V. margin).

p. 64, l. 9 f. Through the law in Exod. xxi. 30 the idea of paying a money equivalent for a forfeited life was familiar.

p. 64, l. 12. 'And he must leave it alone for ever.'

p. 64, l. 27. 'Death shepherds them.'

p. 64, l. 28. 'In the morning,' *i.e.*, on the day of Jehovah, as described, Mal. iv. 1, 3.

Ps. l. The first of the 'Asaph' Psalms. *See* p. vii.

THEME: *The Divine Judge holds an assize, and lays down the true nature of acceptable service.*

p. 66, l. 5 f. Read 'And thy burnt offerings are continually before me' (R.V.).

p. 66, l. 12. 'All that moveth in the field.'

Ps. li. THEME: *Self-abasement for sin and prayer for cleansing; vows of grateful service.*

p. 68, l. 4 f. Illustrating how the pious Jew understood the symbolism of his ritual.

p. 68, l. 11. 'A steadfast spirit' (R.V. margin).

p. 68, l. 15. 'With a willing spirit' (R.V. margin), a spontaneous inclination to righteousness.

p. 68, l. 28 ff. This and the following sentence may be a liturgical addition of later date, but they may also well form an integral part of the Psalm and mean that, though the sacrificial ritual be suspended, owing to the circumstances of the nation, yet this suspension is but temporary.

Ps. lii. THEME: *Denunciation of a malicious evildoer in high places; joyful anticipation of his overthrow; security and gratitude of the righteous.*

Whether the superscription preserves a trustworthy tradition is at best very doubtful.

p. 69, l. 24 f. Read 'And I will proclaim that thy name is good in the presence of thy saints.'

Ps. liii. *See* Ps. xiv., of which this is another recension. The introduction of additional matter (ll. 15-18) is apparently to adapt the Psalm for use on a later occasion, perhaps that of the overthrow of Sennacherib's host (2 Kings xix. 35).

Ps. liv. THEME: *Prayer for deliverance and anticipatory vow of thanksgiving.*

The language of the Psalm presents nothing inconsistent with the date to which the title assigns it (1 Sam. xxiii. 19).

p. 71, l. 6. Read 'Is the upholder of my soul.'

Ps. lv. THEME: *A sufferer from persecution and the treachery of a friend invokes vengeance, and commends himself to God's protecting care.*

p. 71, l. 19. As though rolling stones down upon an enemy.

p. 72, l. 16. Read 'Mine associate, and my familiar friend.'

p. 72, l. 18. 'With the throng' (of worshippers).

p. 72, l. 20. Read 'Let them go down alive into Sheol' (R.V. margin).

p. 73, l. 2. Read 'He that sitteth enthroned eternally.'
Ps. lvi. and lvii. These Psalms are closely akin. The th
both is trust in God in the midst of peril, the latter Psalm
ing at the close a more joyous note than the former.
For the titles *see* pp. xiv., xv. P. 75, ll. 15-24 are re
on p. 156, ll. 17-26.
p. 73, l. 23. Read 'For many with high looks are fi
against me.'
p. 74, l. 8. Treasure them up as if they were wine.
p. 75, l. 17. *See* on p. 6, l. 22.
p. 75, l. 18. 'I will awake the dawn' (R.V. margin).
Ps. lviii. THEME: *God will vindicate the cause of His se
by crushing unrighteous judges.*
The Psalm is noteworthy for striking figures and bold
expression.
p. 75, l. 25 f. The sense of the Hebrew is doubtful, a
reading perhaps incorrect.
p. 76, l. 1. Sarcastic reference to the scales of justice.
p. 76, l. 16 f. As the whirlwind in the desert suddenly s
away the traveller's fire and cooking pots.
Ps. lix. THEME: *The Psalmist implores punishment f
persecutors.*
For the title *see* pp. xiv., xv.
p. 77, l. 20. 'Shall come to meet me.' *See* on p. 18, l.
p. 78, l. 7. 'And tarry all night, if,' etc. (R.V.).
Ps. lx. THEME: *Appeal to God in time of grave national
to remember His promises to His people that they shoul
dominion over neighbouring nations.*
p. 78, l. 23-p. 79, l. 14 is repeated on p. 156, l. 27-
l. 18. For title *see* p. xv. Its historical reference is con
with 2 Sam. viii. 13 f., where, after 'Syrians,' we shoul
bably insert the words 'and smote of Edom.' It is very p
a Psalm composed by David between encounters with Sy
Edom at a moment which may well have been very critic
p. 78, l. 22. 'That they may flee from before the bow' (
Thus rendered the line becomes a reproachful sarcasm.

p. 79, l. 2 f. Ephraim was the most powerful, Judah the royal tribe.

p. 79, l. 5. Either in token of possession (*cp.* Ruth iv. 7) or as to a menial.

p. 79, l. 6. 'Raise the shout' (of homage) 'because of me.'

Ps. lxi. THEME: *Trustful appeal for restoration to God's sanctuary.*

p. 79, l. 19. Read 'That is too high for me' (R.V. margin).

Ps. lxii. THEME: *God alone is a sure trust. Riches ill gotten and misapplied are vain.*

p. 80, l. 9 ff. Read 'How long will ye set upon a man, battering him, all of you, like' (as if he were) 'a bulging wall, a fence pushed in?'

p. 80, l. 27 f. Read 'In the balances they will go up' (will kick the beam), 'they are altogether' (made up of) 'vanity.'

Ps. lxiii. THEME: *The Psalmist, remote from the sanctuary and in peril of his life, yearns after God with loving devotion.*

p. 82, l. 2. 'Jackals' (R.V. margin).

Ps. lxiv. THEME: *God's judgments on the foes of the godly.*

p. 82, l. 19. Read 'We have perfected' (say they) 'a scheme well schemed.'

p. 82, l. 26. 'All that set their desire upon them shall wag the head.'

Ps. lxv. THEME: *Praise of God who sustains the earth and causes it to bring forth fruit.*

p. 83, l. 5. The Hebrew is obscure. Perhaps we should render 'Praise beseemeth thee,' etc.

Ps. lxvi. THEME: *All the world is bidden to recognise with the Psalmist God's power and goodness alike in past history and in a recent signal deliverance.*

p. 84, l. 23. 'Come cringing unto thee.' *See* on p. 20, l. 21.

p. 85, l. 28. Read 'And a song extolling' (him) 'was already under,' etc.

Ps. lxvii. THEME: *The fruitful season granted to Israel in the sight of other nations must lead to the spiritual harvest of the world.*

p. 86, l. 11. Read 'peoples' (R.V.), and so in the rest of the Psalm.

p. 86, l. 18. Read 'The earth hath yielded her increase' (R.V.).

Ps. lxviii. THEME: *God, leader of Israel's hosts from days of old, now enters in triumph His royal abode on Zion, and inaugurates a reign of universal dominion.*

p. 87, l. 7 f. Read 'Cast up a highway for him that rideth through the deserts; His name is Jah' (R.V.).

p. 87, l. 12. Read 'He bringeth forth prisoners into prosperity.'

p. 87, l. 27. Read 'The women who published the tidings were a great host.' *Cp.* 1 Sam. xviii. 6 f.

p. 88, l. 1 ff. 'Will ye lie between the sheepfolds as the wings?' etc., *i.e.*, Will you take your ease amid your flocks, adorned in rich apparel, instead of fighting the Lord's battles? *Cp.* Judges v. 16. This is perhaps the best explanation of a very obscure passage.

p. 88, l. 4 f. The flight of the enemy is likened to the driving of snow, or perhaps the reference is to an actual snowstorm at the time of the engagement.

p. 88, l. 14. (The glory of) 'Sinai is in the sanctuary,' viz., Jehovah's presence.

p. 88, l. 17. 'Thou receivedst gifts' (tribute) 'from among men' (viz., from thy body of captives, even 'the rebellious').

p. 88, l. 21. Read 'Beareth our burden' (R.V.).

p. 89, l. 10. Read 'Ye that are of the fountain of Israel' (R.V.), *i.e.*, of Israel's race.

p. 89, l. 18 ff. 'Rebuke the wild beast of the reeds' (R.V.), *i.e.*, the crocodile or hippopotamus, a symbolical designation of Egypt. 'Bulls,' 'calves,' leaders and people respectively. (Whilst thou art) 'trampling under foot the pieces' (which they offer as tribute).

Ps. lxix. THEME: *Plaintive entreaty for help in persecution. Prayer that his enemies' sins may be visited upon them. Concluding assurance of God's favour towards the righteous ones of the nation.*

p. 91, l. 2. Read 'Jealousy for thine house.'

p. 92, l. 11 f. Read 'And when they are in peace, let it become a trap' (R.V.).

p. 93, l. 2. Meaning, that is of full age and is ceremonially clean (Levit. xi. 3).

Ps. lxx. Repetition, with slight variations, of the latter part of Ps. xl. For title *see* p. xv.

Ps. lxxi. THEME: *Prayers in faith, and vows of thanksgiving.*

p. 95, l. 10. Read 'I will come with' (bring as the subject of my praise) 'the mighty acts' (R.V.).

Ps. lxxii. THEME: *Vision of national prosperity under a righteous ruler. An idealising of the greatness of Solomon or some other prince of David's line.*

p. 96, l. 24. Euphrates.

p. 97, l. 1 f. Tartessus was in the south of Spain. 'The isles' include the coast lands of the Mediterranean. Sheba was in the south of Arabia. Seba was perhaps Meroe in Ethiopia.

p. 97, l. 12 ff. Each clause is a prayer, 'May he live,' etc.

p. 97, l. 29. 'Ended,' *i.e.*, so far as the collection in this Book of the Psalter is concerned. *See* p. viii.

COMMENCEMENT OF THE THIRD BOOK. *See* p. vii.

Ps. lxxiii. The first of a group of Asaphic Psalms (*see* Introduction, p. xi.). They are possessed of distinctly marked features, showing God as a Judge or as a Shepherd, and enforcing truths by historical references. In their character they are national rather than personal.

THEME: *The problem involved in the prosperity of the wicked, and the Psalmist's solution.*

p. 98, l. 7 f. Probably we should read 'For they have no torments; their body is sound and fat.'

p. 98, l. 20. Probably meaning that such a one has a multitude who imitate him.

Ps. lxxiv. This and Ps. lxxix. are akin, and possibly of Macca-

bæan date, but they were more probably composed with reference to the destruction of Jerusalem by the Chaldeans (B.C. 586). In their present form, however, they may fuse the two periods.

THEME: *Appeal to God to assert His power on behalf of His people in their distress and humiliation.*

p. 100, l. 12. Read 'the tribe' (R.V.).

p. 100, l. 19 f. Read 'They seem like one who lifts up axes upon a thicket of trees.'

p. 101, l. 2. Read 'sacred meeting-places.'

p. 101, l. 12. Read 'sea monsters' (R.V. margin).

p. 101, l. 13. Read 'the crocodile.'

p. 101, l. 14. 'For a folk of desert dwellers,' *i.e.*, wild animals.

Ps. lxxv. THEME: *Exultant gratitude at a recent exhibition of God's power in delivering His people.*

p. 102, l. 11. 'When I reach the appointed time.' God is speaking.

p. 102, l. 14. Meaning, I restore order.

p. 102, l. 18. 'Lifting up' (deliverance).

p. 102, l. 24. Aromatic herbs, making it more potent or enticing.

Ps. lxxvi. THEME: *Jehovah returns triumphant to Zion after crushing the enemies of His people. Cp.* Ps. xlvi.

p. 103, l. 11 f. Read 'Illustrious art thou, and excellent, coming down from the mountains of prey.' The simile is that of a lion returning from hunting.

p. 103, l. 26. Read 'With the residue of wrath thou girdest thyself.' Man's last futile efforts God turns to His own glory.

Ps. lxxvii. THEME: *God's providential care of His people is shown by His works of old to be real, in spite of temporary rejection.*

The language of the Psalm closely resembles that of Hab. iii.

p. 104, l. 8. Read 'My hand was stretched out in the night, and grew not numb.'

p. 104, l. 12. Meaning, 'I was sleepless.'

Ps. lxxviii. THEME: *A lesson of warning drawn from Israel's faithlessness and forgetfulness in the past.*

p. 106, l. 28. The Greek Tanis, on one of the branches of the Nile.

p. 109, l. 23. Read 'Angels of destruction.'

p. 110, l. 17. Shiloh (the modern *Seilun*) was the religious centre of the nation till the Ark was captured by the Philistines (1 Sam. iv. 11).

p. 111. l. 2 f. Shiloh fell, and the Ark never returned thither.

p. 111, l. 6. 'Like the heights' (of heaven).

Ps. lxxix. *See* on Ps. lxxiv.

Ps. lxxx. THEME: *Prayer for the restoration and re-union of all Israel under God's renewed protection.*

p. 113, l. 2. Joseph (Ephraim and Manasseh) and Benjamin were sons of Jacob's favourite wife Rachel.

p. 113, l. 20 f. The Mediterranean and the Euphrates.

Ps. lxxxi. THEME: *God claims His people's obedience on the ground of His past care for them.*

A festival hymn.

p. 114, l. 14. Read 'At the full moon, for our festal day.'

p. 114, l. 19. Read 'The speech of one that I knew not did hear,' *i.e.*, God began to reveal Himself.

p. 114, l. 21. 'From carrying the basket' (such as clay or bricks were placed in, as shown in Egyptian representations).

p. 114, l. 24. 'Meribah.' *Cp.* Exod. xvii. 7; Numb. xx. 13.

p. 115, l. 15. *See* on p. 20, l. 21.

Ps. lxxxii. THEME: *The judges of earth are responsible for their perversion of justice to the Supreme Judge.*

p. 115, l. 19. 'Congregation of God' (R.V.).

p. 116, l. 3. The moral order of the world is shaken.

p. 116, l. 4. God speaks.

Ps. lxxxiii. THEME: *Prayer for a judgment upon the nations who are hostile to Israel.*

p. 116, l. 22. 'The Hagrites' (R.V. margin), an Arab tribe east of Gilead.

p. 116, l. 23. 'Gebal,' in northern part of Edom.

p. 117, l. 1. *See* Judges v. 21.

p. 117, l. 4. *See* Judges vii. 25.

p. 117, l. 5. *See* Judges viii. 5 ff.

p. 117, l. 8. 'Like the whirling dust' (R.V.).

Ps. lxxxiv. THEME: *Happy those who have access to the House of God. Cp.* Ps. xlii. and xliii.

p. 117, l. 21. 'How dear.'

p. 118, l. 7. 'The highways' (to Zion).

p. 118, l. 8 f. Read 'Passing through the vale of balsam trees they make it a place of springs; yea, the early rain clotheth it with blessings.' Balsam trees are said to love a dry soil. The point therefore is, that faithful pilgrims, even in the most dry and cheerless portions of their way, are refreshed by showers of blessing.

Ps. lxxxv. THEME: *To Israel restored from exile it is still a day of small things. Appeal for further signs of God's favour.*

Ps. lxxxvi. THEME: *Appeal to God, as the Almighty One, for help, teaching, and deliverance.*

To a large extent a cento taken mostly from other parts of the Psalter.

p. 120, l. 1. Read 'Am one whom thou lovest.'

p. 120, l. 26. 'From the nether Sheol.'

p. 121, l. 3. A quotation from Exod. xxxiv. 6.

Ps. lxxxvii. THEME: *Zion is the metropolis of God's kingdom, into which all nations shall be incorporated.*

p. 121, l. 15 f. God speaks, and acknowledges Egypt and Babylon as among them that know Him.

p. 121, l. 18. Was invested with the citizenship of Zion.

p. 121, l. 19 ff. The Psalmist speaks.

p. 121, l. 25. Read 'And the singers, like the dancers' (shall say).

Ps. lxxxviii. THEME: *The Psalmist, in grief, which borders closely on despair, pours out his complaint* to God. See p. v.

p. 122, l. 9. 'Cast off among,' etc. (R.V.).

p. 123, l. 3. 'Go to meet thee.' *See* on p. 18, l. 22.

p. 123, l. 13. Read 'My familiar friends are darkness.'

Ps. lxxxix. THEME: *God's covenant with David and his seed contrasted with the actual fate of king and people. Appeal to Divine power and faithfulness out of the darkness of the present.*

Ps. cxxxii. proceeds on the same general line of thought, but suggests that, when it was composed, the fortunes of the Jewish people were brighter.

p. 124, l. 19. The shouting which marked religious festivals.

p. 124, l. 25 f. 'For our shield belongeth unto the Lord' (*see* on p. 62, l. 19), 'and our king to the Holy One of Israel' (R.V.).

p. 124, l. 28. Perhaps referring to Nathan, with whose prophecy the following passage is closely connected.

p. 126, l. 9. 'And the witness in the sky' (God Himself) 'is faithful.'

COMMENCEMENT OF THE FOURTH BOOK. *See* p. vii.

Ps. xc. THEME: *Man's life is fleeting. May he be granted wisdom and the gladdening favour of God.*

Resemblances to Deuteronomy may account for the ascription to Moses.

p. 128, l. 5. 'As a sigh.'

p. 128, l. 12. 'So,' *i.e.*, as Thy wrath requires.

p. 128, l. 23. 'The graciousness.'

Ps. xci. THEME: *Expression of trust in God at critical times, and the answering assurance.*

p. 129, l. 22. *Cp.* Matt. iv. 6; Luke iv. 10 f.

Ps. xcii. THEME: *The joy of praising Jehovah, through whose righteous rule the wicked are cast down, while the ungodly prosper.*

p. 130, l. 27. 'The wild ox' (R.V.).

Ps. xciii. THEME: *Jehovah has vindicated His power and shown His kingly state.*

Ps. xciv. THEME: *Appeal to Jehovah to hasten His vengeance on the ungodly. This the righteous may await in confident expectancy.*

p. 133, l. 1. The administration of the law by unrighteous judges shall not for ever defy equity.

p. 133, l. 6. 'Had soon dwelt in silence' (*i.e.*, of the grave). *Cp.* p. 165, l. 5 f.

Ps. xcv. THEME: *A call to worship, and a warning against the obstinacy shown in the wilderness time.*

This Psalm was the battle song of the Knights Templars in the Crusades.

p. 134, l. 11 f. 'As at Meribah, as in the day of Massah' (R.V.). *See* on p. 114, l. 24.

Ps. xcvi. THEME: *Let all peoples and all nature celebrate the Divine King.*

This Psalm forms part (vv. 23-33) of the anthem given in 1 Chron. xvi. 8 ff. *See* on Ps. cv. and cvi.

p. 135, l. 2. 'Are things of nought' (R.V. margin). So p. 136, l. 8.

p. 135, l. 10. 'In hallowed attire.' *See* on p. 33, l. 22.

Ps. xcvii. THEME: *Jehovah's awful majesty has been signally displayed. Idolaters may well tremble, but it is for Israel to rejoice and worship.*

p. 135, l. 23. 'Isles.' *See* on p. 97, l. 1.

p. 136, l. 8. 'Of things of nought.' *See* p. 135, l. 2.

p. 136, l. 18. Probably 'has arisen.'

p. 136, l. 21. 'To his holy name' (R.V.).

Ps. xcviii. THEME: *Let all nations and all Israel celebrate the deliverance that Jehovah has wrought for His people.*

An echo of Ps. xcvi., and closely akin in phraseology to the latter part of the Book of Isaiah (chaps. xl.-lxvi.).

Ps. xcix. THEME: *The praise of Jehovah as a Ruler, righteous and faithful to His people.*

Ps. c. THEME: *A call to all the earth to join in the worship of the God of Israel.*

p. 138, l. 16. 'It is he that made us, and we are his' (R.V.).

Ps. ci. THEME: *A God-fearing ruler vows to forswear all that is unholy.*

p. 139, l. 1 f. A longing for closer union with God.

p. 139, l. 17. 'Morning by morning will I destroy' (R.V.).

Ps. cii. THEME: *Appeal on the part of the sorrow-stricken to Jehovah, unchangeable in His faithfulness and in His power.*

p. 140, l. 10. 'Do curse by me' (R.V.), *i.e.*, use my name in imprecations. *Cp.* Jer. xxix. 22.

Ps. ciii. THEME: *The fatherly love of Jehovah, Sovereign of the universe, is worthy to be praised by all creation.*

Ps. civ. THEME: *Jehovah's wisdom and providential care, as shown throughout all nature, call for adoration and praise.*

p. 143, l. 24. Above the solid firmament there were thought to be storehouses which acted as reservoirs for the rain. *Cp.* p. 209, l. 9.

p. 143, l. 27 f. 'Who maketh his messengers of winds, his ministers of the flaming fire.'

p. 144, l. 8. Read 'The mountains rose, the valleys sank down' (R.V. margin).

p. 144, l. 28. 'Are full,' are satisfied with the rain.

p. 145, l. 22. 'Leviathan,' here the whale, or a general term for a sea-monster.

Ps. cv. THEME: *Jehovah's ancient proofs of loving-kindness towards His people.*

This Psalm forms part of the anthem found in 1 Chron. xvi. (vv. 8-22). *See* on Ps. xcvi.

p. 146, l. 15. 'Peoples' (R.V.).

p. 148, l. 13. Meaning either that the Egyptians withdrew further opposition, or perhaps that Moses and Aaron were not then disobedient as they were later (Numb. xx. 24, xxvii. 14).

p. 148, l. 25. 'And young locusts.'

Ps. cvi. THEME: *A confession of Israel's faithlessness in the past, and prayer for restoration and favour.*

p. 151, l. 7. Jehovah was the 'glory' of Israel.

p. 151, l. 20. Meaning, He swore solemnly.

p. 151, l. 25. Referring to idols, as opposed to 'the living God.'

p. 152, l. 3. 'Waters of Meribah' (R.V.). *See* on p. 114, l. 24,

p. 152, l. 5. 'For they had rebelled against his' (God's) 'spirit.'

p. 153, l. 12 ff. Doxology, closing Book IV. (*see* p. vii.), but in this case forming part of the Psalm itself, as shown by the liturgical direction to the people.

COMMENCEMENT OF THE FIFTH BOOK. *See* p. vii.

Ps. cvii. THEME: *Jehovah's goodness in rescuing men from various perils. Divine providence as shown in the government of the world.*

p. 155, l. 13. *Cp.* the Basque proverb, 'Let him that knows not how to pray go to sea.'

Ps. cviii. THEME: *Thanksgiving to Jehovah, and appeal for help.* *See* on Ps. lvii. and lx.

Ps. cix. THEME: *Fierce denunciations of a cruel persecutor; then prayer for help, followed by calm assurance.*

p. 158, l. 4. 'Let an accuser stand.'

p. 158, l. 12. 'Far from their ruined homes.'

Ps. cx. THEME: *A king, who is also priest, is called by Jehovah to share His throne and lead coveted followers to victory.*

The Pharisees of our Lord's time accepted the Psalm as of David's authorship and as referring directly to the Messiah. Christ, assuming for the purpose of His argument the truth of their beliefs, points out the conclusion with regard to Himself to which those premises should have led them (*see* Matt. xxii. 41 ff. and parallel passages).

p. 160, l. 5. 'The sceptre.'

p. 160, l. 9 f. 'In holy attire' (*see* on p. 33, l. 22) and fresh as the early dew, come the youthful warriors.

p. 160, l. 12. At once king and priest. *See* Gen. xiv. 18 ff.

p. 160, l. 18 f. Pausing to be refreshed by the mountain

torrent, he shall then renew the pursuit, and shall prevail over every foe.

Ps. cxi. and cxii. These Psalms are closely akin both in language and in structure, and are acrostic (*see* p. vi.). Ps. cxi. celebrates Jehovah's power and goodness to men. Ps. cxii. sets forth the righteousness of the God-fearing man and the blessings that attend him.

p. 161, l. 8. 'In giving them' (R.V.). By driving out the Canaanites and establishing Israel in their stead, He gave proof of His might.

p. 161, l. 13. Referring to the deliverance from Egypt and Babylon.

p. 162, l. 2. 'Well is it with the man that dealeth graciously and lendeth' (R.V)..

Ps. cxiii. is the first of the six consecutive Psalms entitled Hallel (hymn of praise), which were sung by the Jews at the chief festivals. Ps. cxv.-cxviii. probably form the 'hymn' (Matt. xxvi. 30) sung by our Lord and His disciples. The 'Egyptian Hallel' is another name for the whole group.

THEME: *Jehovah, fit subject of universal praise and supreme in greatness, yet stoops to befriend the needy upon earth.*

p. 163, l. 3 ff. Closely akin to 1 Sam. ii. 8.

p. 163, l. 7 f. Read 'The barren housewife to dwell as a joyful mother,' etc. He gives permanence of habitation through the possession of a family to one who lacked it.

Ps. cxiv. One of the most striking of all the Psalms in perfection of structure and beauty of language. In Dante (*Purg.* chap. ii. 46) the spirits on their way to purgatory are represented as using this Psalm, there expressing a deliverance from the bondage of the flesh and a passage into rest.

THEME: *Jehovah has stricken with awe the most unyielding elements of nature and compelled them to acknowledge His power by co-operating with Him in the deliverance of His people.*

Ps. cxv. THEME: *Confession of unworthiness, followed by a prayer that the 'living God,' as contrasted with the senseless idols*

of other faiths, would vindicate His honour. Exhortation to Israel to praise and trust Him who has blessed them in the past.

The Psalm has acquired through traditional use the character of a thanksgiving for deliverance. It was, *e.g.*, the battle-cry of John Sobieski, King of Poland, when in 1683 he defeated the Turkish army besieging Vienna, and thus decided the contest between Christendom and Mohammedanism. So after Agincourt (1415) Henry V. caused it to be sung, commanding all to kneel at the opening verse. *Cp.* Shakespeare, *Henry V.*, Act iv. Sc. 8 (at end). We may note that in the Latin Vulgate (and Septuagint) Ps. cxiv. and cxv. form (wrongly) one Psalm. On the last-named occasion (and doubtless many similar ones) both were sung, the former as a dirge for the slain (*see* reference to Dante above), the latter as a thanksgiving.

p. 164, ll. 17, 19, 21. The change of person from the preceding line in each case may be explained by assigning ll. 16, 18, 20 to the precentor, who is then answered in each case by the choir.

p. 165, l. 5 f. *See* Introduction, p. xxi.

Ps. cxvi. THEME: *God's grace, in answering prayer and delivering from affliction, calls for thankful recognition and the public acknowledgment of His goodness.*

p. 165, l. 13 ff. *See* p. 17, ll. 13-18, and notes.

p. 166, l. 1 f. The sense is obscure. Perhaps the best rendering is, 'I believe; for I must speak,' *i.e.*, my faith is unshaken now, though in the crisis I was troubled in spirit. The Septuagint (agreeing with the A.V.), as quoted by St. Paul (2 Cor. iv. 13), is untenable.

Ps. cxvii. THEME: *All nations are bidden to praise Jehovah.*

p. 166, l. 21 f. Quoted by St. Paul (Rom. xv. 11), as foretelling that the Gentiles have a share in God's mercy through Christ.

Ps. cxviii. THEME: *Jehovah has once again delivered His people from the machinations of their foes. Let the joy at the renewal of the nation's life be shown forth in triumphal thanksgiving.*

The Psalm was probably sung (antiphonally) in procession

after the completion of the Second Temple at the Feast of Tabernacles (Nehem. viii. 17), when, in spite of the hostility of the neighbouring tribes, the repair of the walls of Jerusalem had been successfully accomplished (444 B.C.). Its connection with the Feast of Tabernacles has been, so far as we know, continuous in the Jewish ritual. It was also Luther's favourite Psalm in his confinement at the Wartburg; it was in frequent use among the Huguenots; and we are told that some of its verses were sung by the army of William of Orange when he landed at Torbay in 1688.

p. 167, l. 24. Blazing up suddenly, and as suddenly dying down.

p. 167, l. 26. 'Thou.' The enemy are taken collectively as one.

p. 168, l. 1 f. Allusion to the deliverance from Egypt (Exod. xv. 2). *Cp.* l. 17.

p. 168, l. 18 f. Israel, despised by Gentile peoples, becomes, in the fulfilment of God's purpose, the most important portion of the whole fabric of the nations of the world, who form God's kingdom. The words are applied by Christ to Himself (Matt. xxi. 42 and parallel passages) as the one perfect Representative of Israel.

p. 168, l. 26. 'He that entereth' (R.V. margin); spoken, we may suppose, as the procession passed through the Temple portals.

p. 168, l. 28 ff. An obscurely-expressed sentence. We may render, 'Bind the festal victim with cords, and lead it,' etc.

Ps. cxix. THEME: *The preciousness of God's law. The Psalmist is the mouthpiece of the pious of his age, whose chief desire is to apply the Revelation which God has given to the direction of their lives amid the prevailing laxity of morals. The spirituality of tone is in marked contrast to the formal literalism which was later developed among the accredited teachers of the Scriptures.*

Ruskin (*Fors Clavigera*, Vol. III. p. 80, Ed. 1896), speaking of the portions of the Bible which he had been made to learn in boyhood, says, '*That* which cost me most to learn, and which

was, to my child's view, chiefly repulsive—the 119th Psalm—has now become of all the most precious to me.'

The Psalm is arranged in stanzas, the eight lines of each stanza beginning with the Hebrew letter whose name appears at its head.

p. 169, l. 14. 'Were established' (R.V.), so that obedience might not be fitful, but consistent.

p. 170, l. 2. 'Have I laid up' (R.V.).

p. 170, l. 18. 'A sojourner' (R.V.), who needs to be taught the law of the country in which he finds himself for the time. *Cp.* p. 173, l. 12.

p. 172, l. 9 ff. By the display of Thy mercies towards me enable me to bear witness to Thy faithfulness in the fulfilment of Thy promises.

p. 173, l. 2. 'Because thou hast,' etc. (R.V.). Upon this he grounds His claim.

p. 173, l. 9. 'A glow' (of indignation) 'hath,' etc.

p. 173, l. 24. Read 'The nooses of the wicked have entangled me.'

p. 174, l. 14. *Lit.* 'have plastered falsehood over me,' *i.e.*, have misrepresented my true character.

p. 174, l. 16. *See* on p. 16, l. 19. A metaphor for that which is impervious to spiritual influences.

p. 175, l. 8. Read 'For they have subverted me by falsehood.'

p. 175, l. 18. 'Like a wineskin' (R.V.), shrivelled and disfigured.

p. 177, l. 1. 'The aged' (R.V.).

p. 177, l. 20. An expression for imminent peril. *Cp.* Judges xii. 3; 1 Sam. xix. 5, xxviii. 21; Job xiii. 14.

p. 178, l. 1. Read 'I hate them that are of a double mind' (R.V.), men who compromise in religion.

p. 178, l. 11. Read 'For their' (self-) 'deceit is a lie.'

p. 179, l. 9. 'The opening' (R.V.), setting forth.

p. 179, l. 14. 'As is the right of those,' etc.

p. 180, l. 2. *See* on p. 91, l. 2.

p. 180, l. 18. 'I am beforehand with,' etc., and so in l. 20.

p. 181, l. 1. Read 'Of old have I known from' (the nature of) 'thy testimonies' (R.V.).

p. 181, l. 18. 'The sum of thy word is truth' (R.V.).

p. 182, l. 4. Read 'And they have none occasion of stumbling' (R.V.).

p. 182, l. 25. In reference to the helplessness of his condition.

Ps. cxx. THEME: *Lament over the unscrupulous machinations of the ungodly, and prayer that these may be brought to nought.*

For this aspect of social life as reflected in Jewish literature, *cp.* Ecclesiasticus li. 2 ff., and Ps. xii. of the 'Psalms of Solomon' (*circa* 50 B.C.), which has a strong resemblance to this Psalm.

For the title of this and the fourteen succeeding Psalms, *see* p. xvi.

p. 183, l. 5 ff. Read 'What shall he' (God) 'give thee, and what shall he add to thee?' The form of the question is suggested by such phrases as 'So may God do to thee, and more also' (1 Sam. iii. 17). The figures denoting the weapons are adapted to those by which the offences themselves would naturally be described—the arrow of slander, the fire of strife.

p. 183, l. 8. 'With glowing coals of broom,' used to this day by the Arabs to produce a fine charcoal which shall retain heat.

p. 183, l. 9. Meshech, according to Gen. x. 2, a son of Japheth; Kedar (Gen. xxv. 13), a son of Ishmael. The tribe which claimed descent from the former dwelt between the Black and Caspian Seas, while the latter was the name of a nomadic tribe in the Arabian desert. They are, therefore, here obviously symbolical of barbarians generally, just as we might use the expression Turks and Tartars.

Ps. cxxi. THEME: *Trust on the ever-watchful providence of Jehovah in all the changes and chances of human life.*

p. 183, l. 16. 'O whence shall my help come?'

p. 183, l. 21. Perhaps an allusion to Gen. xxviii. 15, while l. 22 may be a glance at the story of Kings xviii. (*see* v. 27).

p. 183, l. 26. The dread of injurious influences as proceeding from the moon is still widespread in the East.

p. 184, l. 3 ff. This sentence is recited by pious Jews as they cross their thresholds, touching at the same time the metal cylinder (*Mezuza*) which is attached to the door-post and contains some verses of Deut. vi. and xi.

Ps. cxxii. THEME: *The reverential awe of the pilgrim on reaching the holy city. Prayer for its prosperity.*

p. 184, l. 8. 'Were standing' (at last). The writer finds himself back in thought at the moment of arrival, followed by a pause for hallowed contemplation.

p. 184, l. 11. 'Went up.' He is looking back to the days of the monarchy.

p. 184, l. 12. '(As) a testimony for Israel,' *i.e.*, to bear witness to the nation's covenant relationship with Jehovah.

p. 184, l. 14. 'Were set' (R.V. margin). The plural probably refers to assistance received by the king in dispensing justice from princes acting under his authority.

Ps. cxxiii. THEME: *Waiting upon God in the face of the enemy's scorn.*

p. 185, l. 1 f. Simile to denote patient dependence.

Ps. cxxiv. THEME: *An outburst of praise for recent deliverance from acute danger.*

While several of the Psalms in this group (cxx.-cxxxiv.) may with probability be assigned generally to the time following the return from Babylon, this song of triumph may, with a good deal of confidence, be connected with the particular occasion of the escape from the plot of Sanballat and his allies, as recorded in Nehem. iv. 7-23.

p. 185, l. 16. 'Quick,' *i.e.*, alive. *See* on p. 72, l. 20.

p. 185, l. 19. 'The torrent,' swollen by the storm.

Ps. cxxv. THEME: *Confidence in Jehovah's protection; prayer for the upright, and warning to the godless.*

p. 186, l. 3 f. As an enemy approaching Jerusalem from whatever quarter finds a more or less lofty hill which he must first surmount, so Jehovah encompasses the city with spiritual protection.

p. 186, l. 6. 'The sceptre' (rule) 'of wickedness' (R.V.).

p. 186, l. 11. The reference will be to those in Jerusalem who took up the cause of the hostile neighbours of Israel. *See* Nehem. vi.

Ps. cxxvi. THEME: *In the midst of anxieties and disappointments an expression of confidence in the full ultimate realisation of the blessings begun in the release from captivity.*

p. 186, l. 24. 'The streams in the south' (of Judah) are dried up in the summer, and filled again by the autumn rains. So may Israel's prosperity still run in copious measure. At present it is but scanty.

Ps. cxxvii. THEME: *Man's labour is useless apart from God's blessing, and a numerous family is one of His chief blessings.*

p. 187, l. 9. 'The bread of toil' (R.V.).

p. 187, l. 10. 'So he giveth to his beloved in sleep' (R.V. margin), *i.e.*, in quiet trustfulness on God, as contrasted with the laborious efforts of others.

p. 187, l. 14. 'So are the sons of youth,' born when their parents are young, and so prepared to defend them in their old age.

p. 187, l. 18. The gate was the ordinary place where justice was dispensed. The man who had the backing of stalwart sons would find his chances of escaping an unjust conviction materially improved. For 'speak with the enemies' in the sense of defending their cause *cp.* Josh. xx. 4.

Ps. cxxviii. THEME: *The godly shall enjoy domestic happiness, and virtue at home shall bring about the common weal. Cp.* p. 204, l. 13 ff.

p. 187, l. 23. 'In the innermost chambers' (the women's apartments) 'of thine house.'

Ps. cxxix. THEME: *God's deliverances of Israel in the past form good ground for hope. May ill fate be the lot of Zion's enemies!*

p. 188, l. 7. Israel's history is spoken of in terms of the life of an individual.

p. 188, l. 11. A strong figure to express cruel treatment.

p. 188, l. 19. 'The reaper' (R.V.), as corn was mixed up with the grass in such positions.

p. 188, l. 22. For the custom here alluded to *cp.* Ruth ii. 4.

p. 188, l. 23. Probably the counter-salutation by the reapers.

Ps. cxxx. THEME: *Patient appeal from the depths of penitence and sorrow for God's mercy. On that can all Israel rely.*

p. 189, l. 6. 'Be feared' with devotion and reverence, as opposed to servile dread.

Ps. cxxxi. THEME: *The subdued confidence in God of a soul disciplined by suffering.*

p. 189, l. 21 f. 'Surely I have composed and quieted my soul, like a weaned child on' (the breast of) 'his mother.'

Ps. cxxxii. THEME: *Appeal to Jehovah to remember David's zeal for the Ark, and to fulfil the solemn promise made to him and his seed that his kingdom should be established for ever. Jehovah answers and pledges Himself anew to the fulfilment of His word.*

See also heading to Ps. lxxxix.

p. 190, l. 11 f. By a sudden transition the people of David's day are introduced as speaking. *Cp.* for the sentiment of that time 2 Sam. vi. The Ark is the unnamed object of thought. 'The fields of the wood,' a reference to the Hebrew proper name, Kirjath-jearim, 'city of forests,' where, after the recovery of the Ark from the Philistines, it had remained twenty years (1 Sam. vii. 1, 2), till David resolved to remove it to Jerusalem (1 Chron. xiii. 5, 6). Ephrathah (elsewhere a name for Bethlehem) here probably denotes the country round Kirjath-jearim.

p. 190, l. 15. An allusion to the watchword used in the wilderness when the Ark set forward (Numb. x. 33, 35).

p. 190, l. 21 ff. Jehovah's answer.

p. 191, l. 10. 'Make a horn to sprout forth for David,' *i.e.*, renew the kingly rule of his house.

p. 191, l. 11. The lamp burning in a dwelling was the symbol of prosperity. *Cp.* 1 Kings xi. 36, xv. 4; and for the converse of the figure Prov. xx. 20.

Ps. cxxxiii. THEME: *Blessings arising from brotherly concord.*

p. 191, l. 15. Read 'For brethren to dwell also together.'

p. 191, l. 18. 'Upon the collar of his garments' (R.V. margin). As the perfumed oil used at the consecration of the high priest (Levit. viii.) spread itself over the shoulders and diffused its fragrance, so brotherly concord extends its influence far and wide.

p. 191, l. 19 f. Read 'As the dew of Hermon which descendeth,' etc. A second illustration suggestive of freshness and strength. The dews of Hermon were exceptionally abundant. But the nature of the connection here between Hermon and Zion is obscure.

Ps. cxxxiv. THEME: *A call to Jehovah's servants to praise him. Their response.*

p. 192, l. 1. 'To the sanctuary' (R.V.), praying in the direction of the holy house.

p. 192, l. 3 f. The response of the priests.

Ps. cxxxv. THEME: *Praise of Jehovah's omnipotence as shown forth both in nature and in His mighty works of old on behalf of His people. The impotence of the heathen gods.*

The Psalm is to a large extent a cento from other parts of the Bible.

p. 192, l. 17 f. 'All deeps' (R.V.), the supposed store of subterranean waters. *Cp.* p. 194, l. 9.

p. 193, l. 3 f. *See* Numb. xxi. 21-35, and *cp.* p. 195, l. 6 ff.

p. 193, l. 12 ff. Closely akin to p. 164, l. 5 ff.

Ps. cxxxvi. THEME: *Celebration of Jehovah's love for Israel as shown by His mighty works on their behalf.*

A liturgical Psalm, known to the Jews as the 'Great Hallel,' which title, however, was also given to the group cxx.-cxxxvi. A Psalm evidently formed upon this as a model occurs in the recently discovered Hebrew text of Ecclesiasticus (composed *circa* B.C. 180). Thus we have good reason for thinking that the Psalter in its present shape formed a complete whole before that date.

p. 195, l. 6 ff. *See* on p. 193, l. 3 f.

p. 195, l. 16. 'And hath rescued us.'

p. 195, l. 20. A title found only in late portions of the O.T.

Ps. cxxxvii. THEME: *Pathetic lament over the miseries of exile in Babylon, and demand for vengeance.*

p. 195, l. 22. 'Rivers,' including the canals, which were a prominent feature of the country.

p. 196, l. 9. For the bitterness caused by the conduct of the kindred nation Edom in the day of Jerusalem's calamity, *cp.* Obad. 10-16.

p. 196, l. 13. 'Thou that art laid waste,' not yet in fact, but in God's sentence. Perhaps, however, we should read 'Thou waster.'

Ps. cxxxviii. THEME: *Praise of Jehovah for the deliverance of His people. This shall show to the world that He is the Defender of the righteous, and it is also an earnest of protection in the time to come.*

p. 196, l. 19. In the face of the idols which other nations worship.

p. 196, l. 22 f. In the fulfilment of Thy promise Thou hast surpassed all former evidences of Thy truth.

p. 196, l. 25. 'And givest me courage' (*lit.* pride) 'with,' etc.

p. 197, l. 5. Even at a distance he detects him.

p. 197, l. 13. Complete the gracious purposes which Thou hast begun for Israel.

Ps. cxxxix. THEME: *The all-penetrating eye of God. With the wicked, whose lives are thus ever under his observation, the Psalmist will have no share.*

p. 197, l. 17. 'Thou hast sifted.'

p. 198, l. 1. Read 'And if I make Sheol my couch.'

p. 198, l. 3. The most distant parts of the Mediterranean, *i.e.*, the furthest west.

p. 198, l. 6 ff. Read 'Nay, but darkness might shroud me, and the light about me become night; even darkness darkeneth not from thee.'

p. 198, l. 11. Read 'For it is thou that didst form my reins.'

p. 198, l. 12. 'Thou didst knit me together' (R.V. margin).

p. 198, l. 17. 'My frame (R.V.).

p. 198, l. 19. The figure is that of the interweaving of different coloured threads in a complicated pattern. Such is the complexity in the mode of formation of the body. And this operation is as shrouded in mystery as though it took place in the lower world.

p. 198, l. 21 f. Read 'Were all of them written, even the days which were fashioned' (*i.e.*, predetermined) 'while,' etc.

p. 198, l. 24. Read 'Unto me then how precious are,' etc.

p. 198, l. 28. *i.e.*, 'Still' realising Thy presence.

p. 199, l. 5. 'And do not I loathe?' etc. (R.V.).

Ps. cxl.-cxliii. These Psalms form a group, all bearing the name of David, and having a certain resemblance in subject-matter.

Ps. cxl. THEME: *Prayer that the treacherous persecutor may be overthrown.*

p. 199, l. 15. 'Every day they stir up strife.'

p. 199, l. 23. A.V. originally had *grins*, an obsolete word bearing the same meaning. *See* Eastwood and Wright, *Bible Word-book*, *s.v.*

Ps. cxli. THEME: *The Psalmist prays to be preserved from the temptation to throw in his lot with evil livers. Godly men are in sad case. May their foes be confounded and overthrown.*

p. 200, l. 27. Read 'But still let my prayer be against their evildoings.'

p. 200, l. 1 f. Read 'When their judges have been thrown down by the sides of a crag they will hear,' etc. When corrupt judges and oppressors shall have met the fate they deserve, the fitness of my denunciations of them will be admitted.

p. 201, l. 3 f. The sense seems to be, Such is their destitution that they may be likened to bleaching skeletons. They are no better than the scattered chips left by the wood-cutter.

p. 201, l. 6. *Lit.* 'Pour thou not out my life,' the blood and the life being identified.

p. 201, l. 8. For 'gins' *see* on p. 199, l. 23.

Ps. cxlii. THEME: *The despondent appeal of one desolate and persecuted that God, by delivering him, would enable him to give thanks amid the company of the righteous.*

p. 201, l. 19 f. Read 'Look on my right hand and see, for there is,' etc. (R. V.). The remaining verbs in the sentence should be in the present tense.

Ps. cxliii. THEME: *The writer, in the midst of persecution, meditates on Jehovah's mercies of old, and yearns for deliverance and guidance in the right way.*

The Psalm is divided into two equal portions separated by Selah.

p. 202, l. 14. 'Is astonied.'

p. 203, l. 5 f. Read 'Let thy good spirit lead me in a level land.'

Ps. cxliv. THEME: *May Jehovah, by an interposition of His glorious power, as of old, on behalf of frail man, overthrow the enemy and grant His people peace and prosperity.*

Mostly a compilation from earlier Psalms, while a lost poem is probably the source of l. 13 to end.

p. 204, l. 1. Read 'From the hand of foreigners' (and so in l. 10).

p. 204, l. 5. 'Upon a psaltery of ten strings' (R. V.).

p. 204, l. 15. Read 'Like corner-pillars sculptured after the fashion of a palace.' The reference is to ornaments or gilding in the houses of the rich.

p. 204, l. 20. 'In our fields' (R.V.).

p. 204, l. 21 ff. The exact meaning of several of the words is obscure. We may paraphrase thus: That our home-coming oxen be well laden with the produce of the fields; that our country be not subject to invasion ('breaking in'), nor called to go forth to war or to captivity ('going out'); and that no national disaster summon us to bewail ourselves in the open spaces of concourse within the city gates.

Ps. cxlv. THEME: *A Psalm in praise of the glory of Jehovah and His lovingkindness to His creatures.*

The Psalm is the first of the closing group (cxlv.-cl.), all of which are evidently intended for liturgical use. It is acrostic, broken only by the omission of one letter (Nun, which should follow l. 26 on p. 205),

Ps. cxlvi. THEME: *Jehovah alone is worthy of trust. His compassion to His people.*

p. 207, l. 10. He turns them aside from their aim with ruinous results.

Ps. cxlvii. THEME: *The praise of Jehovah as the Restorer of Jerusalem. His power and goodness as displayed in all nature. The special favours He has showed to Israel.*

Ps. cxlviii. THEME: *An appeal to all things in nature to praise Him who created and maintains them, and who, for the enhancement of His glory, has exalted His chosen people.*

p. 209, l. 8. The highest heavens, perhaps indicating an already current belief in a plurality of these—three (2 Cor. xii. 2) or seven.

p. 209, l. 9. *See* on p. 143, l. 24.

p. 209, l. 15. 'Sea monsters' (R.V. margin).

Ps. cxlix. THEME: *Israel, in thankful reliance on the signal favours of Jehovah, goes forth to execute His judgments on hostile nations.*

A misapplication of the latter part of the Psalm, as though it justified the propagation of religion by the sword, played an important part in stirring up the 'Thirty Years' War' (ended 1648), as well as the 'Peasants' War,' under Münzer, in Germany (1552).

p. 210, l. 16. As knowing that they are now exempt from all nocturnal dangers.

p. 210, l. 23. 'Written,' denounced against them in such passages as Deut. xxxii. 41 ff.

p. 210, l. 24. Read 'This' (viz., executing judgment on the foe) 'shall be an honour for all his beloved.'

Ps. cl. THEME: *A closing chorus of praise. Let every instrument and every voice ring out its acclaim.*

BIBLICAL REFERENCES IN ENGLISH LITERATURE.

In view of the enormous number of References in English Literature to the *Book of Psalms* as a whole, it has been found necessary to limit these to one specific theme. We append, in addition, the list of the chief English and Scots Psalters and the names of the leading contributors to them.

General References to the Psalter, to the Psalmist. and to David in this Connection.

Langland—'Vision of Piers Plowman'—B. iii. l. 470.
Langland—'Vision of Piers Plowman'—B. xii. l. 339.
Chaucer—'Romaunt of the Rose'—l. 431.
Barnabe Barnes—Sonnets—B. i. No. 13.
Shakespeare—'Merry Wives'—Act. ii. Sc. 1, l. 63.
Shakespeare—'Winter's Tale'—Act. iv. Sc. 2, l. 46.
Shakespeare—1 'Henry IV.'—Act. ii. Sc. 4, l. 147.
Shakespeare—2 'Henry IV.'—Act. iii. Sc. 2, l. 41.
S. Daniel—'Tragedy of Cleopatra'—Dedication, l. 58.
Donne—'On the Translation of the Psalms.'
Drayton—'Polyolbion'—Bs. xx. and xxii.
Wither—'Mistress of Philarete'—Pt. ii.
Cowley—'Davideis'—B. iii. ll. 329-356.
Crashaw—'Lauda Sion Salvatorem' and 'Musick's Duell.'
Milton—'Paradise Regained'—B. iv. l. 335.
Milton—'Ode on Hearing Solemn Music.'

iles Fletcher—'Christ's Victorie in Heaven'—Sts. 62-64.
hineas Fletcher—Poetical Miscellanies—'Royal Psalmist.'
r J. Davies—Minor Poems—'On the Death of Lord Chancellor Ellesmere's Wife.'
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ndrew Marvell—State Poems—'Britannia and Raleigh.'
erbert—'Temple'—'Repentance.'
rummond—Spiritual Poems—'Death of James I.'
owne—'Britannia's Pastorals'—B. ii. Song 3.
ryden—'Absalom and Achitophel'—Pt. ii. l. 1038.
urns—'The Cottar's Saturday Night'—St. 14.
eorge Sandys—Poems—'David's Lament over Saul.'
eble—'Christian Year'—'The Psalmist Repenting.'
T. Coleridge—'Table Talk'—(under date 30th May 1830).
. P. Willis—Miscellaneous Poems—'David's Grief for His Child.'
. W. Longfellow—'Ultima Thule'—'The Chamber over the Gate.'
homas Aird—'The Siege of Jerusalem'—'Herodian and Izala'—l. 51.
ilbert Beresford—Poems—'The Death of Absalom.'
. S. Hawker—Miscellaneous Verses—'Absalom's Pillar.'
ardinal Newman—'David's Sin.'
ean Stanley—Poems—'The Royal Psalmist.'
ydia H. Sigourney—Poems—'David's Choice.'
ord Byron—Hebrew Melodies—'The Harp the Monarch Minstrel Swept.'
artley Coleridge—Poems—'The Death of David.'
hristopher Smart—Poems—'A Song to David.'
ingsley—'Saints' Tragedy'—Act. v. Sc. 3.
Iatthew Arnold—Poems—'Obermann Once More'—St. 47.
rowning—Dramatic Lyrics—'Saul.'
ewis Morris—'Songs of Two Worlds'—'Waking.'
r. Horatius Bonar—'Lyra Consolationis'—'David.'
Irs. Cousin—'Immanuel's Land'—'Adoration.'

Some of the Earlier English Psalters.

With the Names of the Chief Contributors.

Probably compiled, but not necessarily published, *about*—	
1549	'The Olde Psalter' or 'Old Version,' prepared by Thos. Sternhold.
1551	'The Olde Psalter' (second edition), prepared by Thos. Sternhold and John Hopkins. (Issued by Whitchurch).
1554	Dr. Matthew Parker's (afterwards Archbishop of Canterbury) Psalter.
1556	Sternhold, Hopkins and Whittingham's Psalter.
1562	'The Olde Psalter,' by Sternhold, Hopkins, Whittingham, Kethe and others, printed at the end of the Book of Common Prayer.
1564	'The Olde Psalter,' by the above (second edition).
1564	The Scots Psalter—substantially the 'Olde Psalter.'
1580	Sir Philip Sidney and Lady Pembroke's Psalter.
1583	William Byrd's Psalter (with Music).
1590	Henry Lok's Psalter (no complete copies extant).
1596	William Hunnis's Psalter.
1597	Francis Davison's Psalter.
1631	King James the First's Psalter, executed by James and Sir W. Alexander, Earl of Stirling.
1639	William Barton's Psalter.
1640	Sir William Mure of Rowallan's Psalter.
1641	Francis Rouse's Psalter, adopted by the 'Westminster Assembly' and the House of Commons in 1645.
1644	Zachary Boyd's Scots Psalter.

Probably compiled, but not necessarily published, *about*—

1646 Rouse's Psalter (revised), adopted by the Scots General Assembly and Parliament as the 'Scots National Psalter.'

1696 'New Psalter,' by Nahum Tate (poet laureate) and Dr. Nicholas Brady: sanctioned by special Order in Council in the reign of William III. From that date till now the metrical version of the Psalms furnished by Tate and Brady has held the field in England, while that of Rouse is the established form in Scotland. In England, however, the use of the metrical Psalms has largely ceased, in favour of chanting the prose version.

Names of the Chief Psalm-Writers in our Metrical Versions.

Earl of Surrey, 1517-1546.
Matthew Parker, 1504-1575.
Thomas Sternhold, 1500-1549.
John Hopkins, 1501(?)-1570.
5 Sir Philip Sidney, 1554-1586.
Queen Elizabeth, 1533-1603.
John Craig (Scots Psalter), 1512-1600.
Henry Lok, 1530-1607.
Rob. Pont (Scots Psalter), 1529-1606.
10 William Hunnis, 1530-1597.
Nicolas Breton, 1545 (?)-1626.
William Whittingham, 1524-1579.
William Kethe or Keith, 1528-1595.

Robert Wisdom, *flor circa*, 1600.
15 Thomas Norton, 1532-1584.
John Pullain, 1517-1565.
John Mardley, 1522-1580.
Thomas Churchyard, 1520-1604.
J. Davies, 1570-1626.
20 Barnabe Googe, 1540-1594.
Thomas Storer, 1570-16 .
John Donne, 1573-1631.
Barnabe Barnes, 1569 (?)-1609.
Sir Walter Raleigh, 1552-1618.
25 Francis Davison, 1575-1618.
Thomas Drant, 1580.
Richard Stanyhurst, 1547-1618.
Abraham Fraunce, 1587-1633.
Giles Fletcher, 1588 (?)-1623.
30 Phineas Fletcher, 1584-1650
Sir William Alexander, 1567-1640.
James I., 1567-1625.
Alexander Hume, 1550-1609.
William Drummond, 1585-1649.
35 Richard Crashaw, 1612-1650.
Francis Rouse, 1579-1659.
Sir William Mure of Rowallan, 1594-1657.
Zackary Boyd, 1590-1653.
Nahum Tate, 1652-1715.
40 Nicholas Brady, 1659-1726.